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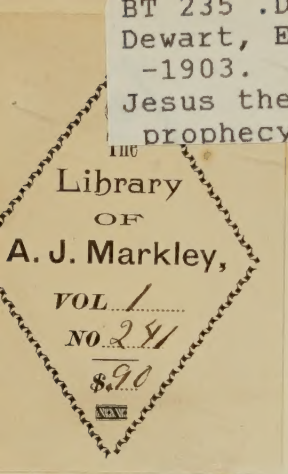

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JESUS THE MESSIAH

IN PROPHECY AND FULFILMENT.

A REVIEW AND REFUTATION OF THE NEGATIVE THEORY OF MESSIANIC PROPHECY.

BY

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"To Him bear all the prophets witness."—ST. PETER.

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PRELIMINARY REMARKS.

IT may be frankly avowed that the occasion which has called forth this volume was the delivery and publication of a lecture on Messianic Prophecy, by Prof. G. C. Workman, Ph.D., of Victoria University, in which he maintains that there is no original predictive reference to Jesus Christ in the Old Testament, and no actual fulfilment of predictions referring to Him, by the events of the New Testament. I regret that it has been found necessary to refer so frequently to this lecture, but this could not well be avoided. It was expedient to deal with this particular form of negative teaching, not only because it was being taught by a Methodist Professor, but because it appealed for acceptance to evangelical Christians, as being consistent with the highest orthodoxy. I trust, however, that what I have written will be found more than a mere reply to the points in this lecture; and that it will contribute something towards a right understanding of this great subject, and strengthen Christian faith in the reality of prophecy and the divine authority of Revelation.

I would like, by a few words, to prevent any miscon-

ception respecting the purpose and standpoint of this essay; but this is something of which each reader must judge, after a careful and candid reading. There are, however, a few things which I may be permitted to say, by way of defining my attitude towards some phases of current thought.

We live in times of great mental unrest. The spirit of inquiry which has distinguished modern research in physical science, has made itself felt in all departments of thought. This is notably the case in regard to Biblical and theological subjects. The time of silencing doubt and settling questions of belief by the authority of great names has passed away. Nothing that has come down to us from former times is deemed too sacred to be subjected to the scrutiny of modern criticism. Creeds and interpretations that for generations have been accepted as undoubtedly true are boldly questioned. The conception of the Bible, which has been generally accepted by the Reformed Churches, has been placed in the crucible of the "higher criticism." Our age has taken upon itself the task of reviewing and pronouncing judgment upon the work and conclusions of all former ages. A spirit of doubt and questioning seems to pervade the intellectual atmosphere. Not only the doctrines believed, but the foundations of faith are tried in a furnace heated "seven times more than it was wont to be heated." To determine what should be the attitude of the Christian Church

towards the conclusions of scientific inquiry and Biblical criticism, is one of the most serious and pressing problems of our times.

Without expressing any opinion on the burning questions which divide the leaders of current thought, I may say that this essay is not written in any spirit of antagonism to independent investigation, or free criticism. The questioning of honest doubt is better than the unthinking credulity of superstitious belief. Dogmas and theories whose truth cannot be proved by proper evidence, must give place to something better. Age cannot justify what is false. Whatever fairly vindicates its right to be accepted as true, must find room in our systems of belief, however novel it may be. Neither antiquity nor novelty is of itself a sufficient credential of the truth of any teaching. Yet, the presumption of truth is on the side of what has been believed in the past. Anything that has for a length of time been accepted as true, by large numbers of people, is more likely to be true than something that is newly demanding recognition. The old theory, or teaching, which has possession of the field, must have had something effective to say for itself, or it could not have won the ground which it occupies. The new ideas may be right, but they have to vindicate their claims before they can be accepted. The true rule of action is the apostolic principle: "Prove all things; hold fast that which is good."

However great the benefits which the interests of truth have received from modern research and free criticism, there are tendencies and dangers arising out of the condition of things to which I have referred, which demand serious, impartial thought and wise action. There is as much danger in rashly embracing some plausible speculation, without due evidence of its truth, as there is in conservatively clinging to old dogmas. Popular sympathy, among people without decided religious convictions, is largely on the side of any teaching or action which professes to be an independent breaking away from the trammels of old creeds and usages. Because of this known sympathy with what is free and progressive, the denunciation of traditional beliefs and methods and the glorification of free and independent thinking, are often used as a plea to gain acceptance for some particular theory or method that has not much except its novelty to recommend it. If in former times the authority of creeds and literal interpretations of prophecy unduly prevailed, the tendency at the present time is towards extreme laxity of belief, and a disposition to deny the supernatural and place the Bible on the same level with the sacred books of heathen religions.

It is well to remember that in questions of Biblical theology, as well as in questions of politics and social reform, it is much easier to portray the errors and faults of the past than to point out "a more excellent way."

Other people's errors do not prove that we are right. Neither does the statement of general principles approving liberty of thought vindicate the truth of a particular opinion. The principles may be sound and true, but they may not apply to the case they are intended to cover and justify.

There seems to be a good deal of misapprehension in the air respecting the nature and claims of what is called the "higher criticism." Some seem to think that a critical method has been discovered, which, if only adopted and practised in Biblical studies, would conduct to absolutely right conclusions. This is a grave misapprehension. There is no royal or patented method for the discovery of truth. The avowed characteristic of the "higher criticism" is the independent study of the books of the Holy Scripture as literature is studied, using the light, not only of language, but also of history, literary characteristics, and contemporary thought, in order to determine the authors, the circumstances and time when written, the trustworthiness, and the meaning of these sacred books. No intelligent lover of the Bible should object to the closest examination of everything that can throw light upon its history and meaning.

It will be seen from this statement that the thing signified by the "higher criticism" is not so new as the name, and that this kind of criticism is not confined to any one school of expositors. It is also a popular mistake

that the "higher criticism" means a superior kind of criticism, used only by German Rationalists, while the orthodox commentators employ a "lower" or inferior method of criticism. On this point Principal Cave properly says: "'Higher criticism' is a technical term, and the origin of the technicality did not arise from higher, as contrasted with superior, criticism, but from higher criticism (as of language and contents) as contrasted with lower criticism (as of text). . . . In Eichorn's time Biblical criticism had come mostly to mean what we now call textual criticism. Eichorn was compelled, therefore, to invent a name, and as the study of the contents of a book will always be considered a higher study than that of the words in which those contents are expressed, Eichorn called his *resuscitated* line of research the 'higher criticism,' as contrasted with the research into the original texts, which relatively seemed to be 'lower criticism.'"[1]

It is unfortunate and misleading, though not altogether their fault, that this designation is now almost wholly applied to writers who adopt certain extreme negative opinions in Biblical interpretation, rather than to all who use the thorough methods of modern criticism. Such writers as Lightfoot, Westcott, Sanday, Delitzsch, Pusey, Cave, Orelli and Green, use the best methods of the "higher criticism," just as truly and as independently as Kuenen, Wellhausen, Robertson Smith, Briggs, Cheney

[1] "Battle of the Standpoints," p. 7.

and Driver. The first-mentioned class cover the same ground, deal with the same facts, and grapple with the same questions as the latter. It should not be overlooked that all who adopt the most thorough methods of modern criticism do not arrive at the same conclusions. The fact that a commentator is evangelical and orthodox in theology does not warrant the assumption, that he has not carefully weighed all that the "higher criticism" of the negative school has to offer in support of its conclusions. The battle for the apostolic authorship of the fourth Gospel has been fought and won by the use of the comparisons and investigations of the "higher criticism."

"The results of modern criticism" has become a cant phrase which, like charity, is expected to "cover a multitude of sins" against the historic Christian faith. One may approve of the most thorough criticism of everything relating to the Bible, and yet see good reason to reject many things which claim to be the "results of modern criticism." The right and duty of thorough Biblical criticism is one thing; the assumption that every speculation which is put forward as a result of the "higher criticism" should be accepted as true is a very different thing. The first is proper and legitimate; the second may be only untenable conjectures.

"Great men are not always wise." Great scholars are not always judicial and unbiased. In Biblical interpretation, as in all branches of human inquiry, more depends

upon intellectual acuteness and insight, breadth of mental grasp, and absence of warping bias in the man, than upon linguistic scholarship or any ancient or modern method of criticism. So-called "results of the 'higher criticism'" have not unfrequently borne the marks of a bias that greatly detracted from the weight of the conclusions. As Principal Cave has shown in the able lecture from which we have already quoted, the differences of religious belief, which separate men into different sections and churches, mainly arise from the different standpoints from which they have approached the great questions with which theology deals; or, in other words, their conceptions of what Dr. Martineau calls "the seat of Authority in Religion." The answer which a man gives to the question, "What think ye of Christ?" will determine his conclusions on other important questions.

It is easy to see, if a critic has convinced himself that miracles and the supernatural revelation of future events are impossible, no matter what his scholarship or intellectual gifts may be, his views on this essential point will influence and determine his conclusions in the interpretation of the prophecies and all other parts of Scripture. He can accept no interpretation that does not harmonize with his disbelief. Unhappily this is no imaginary case. Among German Biblical theologians there are sad examples of men who deny the supernatural, and make their interpretations of Scripture conform to their skepticism.

F. Baur (quoted by Dr. Pusey) says: "The *main argument* for the later date of our Gospels is, after all, this: that they one by one, and still more collectively, exhibit so much out of the life of Jesus in a way that is *impossible*." Knobel (quoted by De Wette) says: "To maintain the genuineness of Isaiah xxiii., and yet refer it to a siege of Tyre, by Nebuchadnezzar, more than a century later, as Jerome, etc., do, *is impossible*, in that in Isaiah's time there could be no anticipation of it, much less a confident and definite announcement of it." Kuenen and his school take a similar position. No interpretation that involves the miraculous intervention of God in human affairs is admitted by him. He expounds the prophecies avowedly to exclude and disprove all actual fulfilment. With him prophecy "is a human phenomenon proceeding from Israel, directed to Israel." Jewish and Christian miracles are placed in the same category as those of Buddha and Mahomet. It is extraordinary and significant that Prof. Workman quotes Dr. Kuenen, the avowed denier of supernatural predictions, with approval as an authority against the fulfilment of Old Testament predictions. It needs little argument to show that the theories of this negative school of critics undermine and assail a vital Protestant principle, viz., the divine inspiration and authority of Holy Scripture.

Wrong views of God and Christ are not the only causes which vitiate the value of the conclusions of some gifted

and learned writers. Just as there are some men so conservative that they will cling to a traditional belief with a blind tenacity that is proof against argument, so there is another class, who deem it a sign of independence and of superior culture to be known as men who are in earnest sympathy with all that is new and striking in modern thought. Such men are not safe guides. They are frequently one-sided and extreme. Hupfeld says of Ewald, the great German Hebraist, some things that would probably fit more than one Biblical critic. He says: "Whatever occurs to him appears to him as certain as a revelation." And, therefore, "he is specially wanting in all criticism of himself, in all capacity of comparing his own performances with those of others." Hupfeld speaks also of "his boundless conceit, which imagines that, in his numerous writings, he has revealed pure and irrefragable truth; and since amid all the admiration that has been paid to him (such as half truths most find), he has not found so much blind belief as he requires, and has often experienced even contradiction, he has not been ashamed to ascribe this to hostility to the truth, and to ascribe to his contemporaries that after the light had appeared, they loved darkness rather than light."

This may be an overdrawn picture of a peculiar man; yet nothing is more common than for the men who put themselves forward as the champions of free thought and modern ideas, to complain bitterly of persecution and injustice, if a little free "modern criticism" is used in

refuting their partial speculations. Men who treat the most cherished convictions of others as mere traditional prejudices, assume that their notions should be treated with respectful tenderness. The man who is advocating some new theological opinion has no more right to pose as the special lover and defender of truth, than he who, in opposing him, believes he is "contending for the faith once delivered unto the saints."[2] Because some of the great reformers and discoverers of the past met with opposition, it does not follow that every one whose theories are opposed is a Galileo or a Luther.

An easy way of proving that we are right, and those who differ from us wrong, is to assume that those who believe as we do are the learned and advanced thinkers; and those who differ from us, persons who cling to traditional views that cannot bear the light of modern criticism. But this method, though natural, is neither safe nor scientific. Those who use the word traditional as a term of reproach, should remember that in this connection it is synonymous with the historical, and embraces the doctrines that the best Christian thinkers have drawn from the word and works of God, and which, though not above reverent criticism, have inspired Christian faith and hope through the ages of the past.

In the following pages I have honestly sought to find out what is the teaching of the Holy Scriptures on the subject under discussion, without being unduly influenced

[2] See Appendix, Note A.

either by the novelty or the antiquity of the views considered. My only motive in writing upon this subject is the vindication of what I firmly believe to be the Bible conception of prophecy and fulfilment. I have written in conscientious loyalty to my convictions of truth. I cannot admit that the denial of the actual fulfilment, by New Testament events, of predictions referring to our Redeemer, which presents such convincing evidence of the supernatural knowledge of the prophets and the Messiahship of Christ, is right and Scriptural, nor that it is a harmless theory, which should be exempt from criticism and condemnation.

I have quoted the texts of Scripture from the Revised Version, because, in discussing matters about which there is a difference of opinion, it will be accepted as giving the meaning with more literal correctness.

JESUS THE MESSIAH

IN PROPHECY AND FULFILMENT.

CHAPTER I.

OLD TESTAMENT PROPHECIES AND PROPHETS.

THE Hebrew prophecies occupy a unique place in the literature of the world. Those relating to the Messiah and the Messianic kingdom possess a profound interest for all Christians. No subject has stronger claims to careful and independent study. These prophecies reveal God's beneficent purposes for the moral and spiritual elevation of the world, and shed an ever-increasing light on the religious life and hopes of the people of Israel. It is an interesting study to follow the history of the advancement of a nation in the arts of civilized life; but we rise into a higher plane of thought in studying the growth and progress of the faith and hope of God's ancient people. These hopes were kindled

by the prophetic promises of a coming deliverer who was to bring in a reign of righteousness.

It is only in the light of these prophecies that we can rightly apprehend the redemptive work of Christ and its glorious results—not as an isolated and independent system of religion, but as the consummation of the divine purposes which had been revealed, by the holy prophets, to the people of God in a former dispensation. The relation of the Old Testament to the New is as the blossom to the fruit, as the foundation to the complete structure, as the hope-inspiring promise to the joy-giving fulfilment. The prophecies of the Old Testament invest the New Testament with a divine sanction, because they show the Christian dispensation to be the outcome of God's purpose. The fulfilments of the New Testament vindicate the supernatural origin of the Old Testament revelation, and reflect back upon it the light of the glory of the latter days.

It has been pertinently said: "The Bible can never be rightly studied unless the two Testaments are comprehended in their unity and harmony. If the Old Testament is in the New in fulfilment, the New is in the Old in promise." All through the New Testament it is assumed that the religious teaching of the Old Testament was supernaturally

revealed and of Divine authority. Any theories, therefore, that would reduce the Old Testament prophecies to a mere natural outgrowth of the religious life of the people of Israel, would contradict and disparage the authority of the New Testament.

There is one important fact, in regard to this intimate relation of Christianity to the religious teaching of the prophets, which has been generally overlooked. It is sometimes urged as an objection against the teaching of the New Testament, that it deals almost exclusively with spiritual and personal religion, and gives scarcely any place to the duties of national and public life. This is in the main correct. But there are two considerations which deprive this objection of any real force. (1) Christianity inherits and adopts, as a part of its teaching, the deliverances of the Hebrew prophets, which are full of great lessons on public duty. The integrity of rulers, just administration of law, opposition to every form of oppression, and tender regard for the welfare of the suffering classes are all earnestly and frequently enforced by the prophets of Israel. The New Testament writers assume the existence of this teaching. (2) It should also be borne in mind that the New Testament records the history of the beginnings of Christianity, before it had developed

into a great organization, embracing nations and their rulers within its pale, and exerting a transforming influence on the social and political life of communities.

The Origin of Prophecy.

It would not be justifiable to limit the operations of the Holy Spirit to Jewish or Christian communities. Whatever light beamed on the minds of devout heathens came from the "Inspirer of the ancient seers." But it is an indisputable fact that no records of heathen prophecy are at all worthy to be compared with the prophecies of the Bible, or require any elaborate explanation. The origin of most heathen predictions is either ambiguous guesses, which cunningly avoid the discredit of failure; feeble imitations of true prophecy; or human attempts to supply the demand which arises from the common desire to draw aside the veil that enshrouds the future. All higher than this must be classed as special revelations to men who, like Cornelius, held the essential truth of God amid surrounding darkness and were not really heathen. But the true prophets of the Lord "spake from God, being moved by the Holy Ghost." (2 Peter i. 21.) Any theory that places the origin and character of

the ordinary heathen predictions on the same level with Bible prophecy, lowers the claims of the Bible and casts shadows of doubt on its divine authority.

There has been a great deal written respecting the origin of prophecy. One would suppose that among believers in the Bible there would be little diversity of opinion on this point. But those writers, who are anxious to account for all prophecy on natural grounds, have regarded the gift of prophecy either as keen intellectual foresight or something akin to poetic genius. No doubt there have been gifted men whose sagacity enabled them to forecast some coming events; but this was not prophecy. There is a sense in which, as Hoffman says, "History itself is prophecy." That is, every age is largely the parent of the succeeding age. There is a sense in which the prophetic age was a prophecy of the apostolic age. But no unprejudiced student of Old Testament prophecy can accept admissions of this kind, or any theory that makes a human supply for the instinctive demand for a knowledge of the future account for the origin of prophecy. Yet, a naturalistic theory of its origin is boldly avowed. Canon Driver says: "It is a fundamental principle of prophecy that the historical situation of the prophet should be the basis of his prediction." Dr. Riehm teaches that

psychologically prophecy "comes to have its roots in the general consciousness of the prophets, and is educed from the same according to the laws of organic development." We are compelled to reject this theory as out of harmony with the Scriptural conception of prophecy. If we understand it aright, this theory virtually implies that the historic events and circumstances transpiring around him, acting on the mental powers and religious sentiments of the prophet, called forth the prophecy.

Such an account of the origin of prophecy is utterly inadequate. There is in it an element of truth, which is, however, greatly exaggerated, and put forward as if it were the whole truth. We freely admit that the personality of the prophet is seen in his prophecy, just as we admit the human element in the writings of Paul, John and Luke, though we cannot formally mark it off from the divine. We admit that there is generally something in the prophecy adapted to the condition of the people of the prophet's time, and often a local coloring, if not a local application. But it is wholly unjustifiable to invest these things with the dignity of being the actual producing causes of prophecy.

The great facts of prophecy and the explicit testimony of the holy seers themselves contradict this

naturalistic theory. The prophets all bear testimony that their knowledge of the future came to them in a different way from this. Amos says: "Surely the Lord will do nothing, but He revealeth His secrets to His servants the prophets." (Amos iii. 7.) Passing over all prophecies having such immediate reference to current or near events as might give some show of plausibility to this theory, there is a large number of predictions to which its application would be absurd. How could the current history and the prophet's genius account for Jeremiah prophesying the return of the Jews in just seventy years? How could this theory account for Micah prophesying that the Messiah should come out of Bethlehem? How could it account for Zechariah's prophecy concerning Christ's entering Jerusalem? or Daniel's prophecy of the seventy weeks? How could it account for Nahum's explicit prediction of the fall of the mighty Assyrian empire, which, even the Rationalist Knobel admits, did not take place till one hundred years later? Not one of the great Messianic prophecies can be accounted for in this way, as the product of local causes.

If it were true that such prophecies as those of Isaiah, Jeremiah and Daniel were the natural product of the influence of special occasions operating on

gifted minds, why has this not continued? If these prophecies were a natural development, why have not gifted men in Greece and Rome, in Germany and England, in times of great national interest, given forth prophetic predictions like those of the Hebrew prophets? The theory breaks down when tested by facts. The mysterious but real agency of a living, all-wise God, who communicated a knowledge of sacred truth and coming events to the mind of the prophet, alone can account for these predictions.

In studying Old Testament prophecy it should never be forgotten that it is because all the Hebrew prophets were inspired by the same Spirit that there is unity in the truths they taught. No prophecy stands wholly alone or out of relation to other prophecies. It has been well said: "Hebrew predictive prophecy, while it arises in accordance with the psychological condition of the human soul, so transcends its normal powers that we are constrained to think of the divine mind as its source and inspiration. This is true if we measure Hebrew prophecy merely by the consciousness of the individual prophet; but when we consider that the prophets were linked in a chain, and that their predictions are combined in a system, an organic whole, which no individual prophet could possibly comprehend,

which now stands before the scholarly world in marvellous unity and variety as the object of the study of the ages of the past, which absorbs the energies of the present, and which arches the future even to the end of the world, we are forced to the conviction that the one master of the Hebrew prophets was the Spirit of God; and that the organic system of prophecy is a product of the mind and will of God."[1]

There has been much discussion and speculation respecting the way in which God communicated His will and word to the prophets. The particular mode in which these revelations were made is a matter of secondary importance. The fact is more essential than the mode. God spoke to the fathers by the prophets "in divers manners." It may have been in dreams and visions, or ecstatic trances. It may have been by an inward or outward voice spoken to the soul, or by the mysterious blending of the divine thought with the human. It may be that the message of the Spirit came as spontaneously as their own thinking. Of this we can know nothing but what we learn from the prophets themselves, regarding their mental state when they received the divine revelation. Men generally adopt a theory of the

[1] Briggs' "Messianic Prophecy," p. 42.

mode to fit their views of Revelation. Speculation can give no sure light on this mysterious question. What we do know certainly is that, in varied forms of expression, it is distinctly declared that the Spirit of God revealed to the prophets a knowledge of spiritual truths and future events, which no human sagacity, without supernatural aid, could have enabled them to gain. The Spirit who revealed the prophecy, gave also the assurance of its truth, and sustained the prophet in declaring it. This double faculty, of perceiving the revelation and proclaiming it, is strikingly illustrated in Amos iii. 8: "The lion hath roared, who will not fear? The Lord hath spoken, who will not prophecy?" Thus suggesting that, when God poured the light of great truths or coming events on the prophet's vision, he was powerfully impelled to make these revelations known to others.

Character and Mission of the Prophets.

The prophets of the Old Testament stand forth among the grandest types of mental and moral manhood that this world has ever beheld. Rising above the prevailing errors and follies of their times, they fearlessly rebuked the current forms of iniquity and idolatry. They faithfully pointed out the way of

righteousness and truth to the guilty multitudes who had transgressed the divine law and departed from the living God. They proclaimed without quailing the threatened judgments of God against nations and individuals. They held up the standards of a pure morality in times when grossest immorality flooded the land. They cheered and animated the people of Israel in their times of deepest depression, by definite and inspiring predictions of a coming reign of righteousness, when a Redeemer should arise to turn away ungodliness from Jacob. They rose so high above the priests in character and influence, that those minor orbs are largely lost to sight in the blaze of their superior brightness. No religious or political office in modern nations can fitly illustrate their position. In the Jewish theocracy they were the lights and touchstones of the national conscience, blending earnest calls to repentance and obedience with wonderful predictions of coming events that were to affect the destiny of nations.

In one respect there is a striking analogy between the prophets of Israel and all true ministers of the Christian dispensation. They were specially called and qualified by God for their sacred office. They received their authority from no human hands,

They boasted no priestly or ecclesiastical succession. The credentials of their prophetism were the divine wisdom and truth of their prophecies and the lofty purity of their lives.

Origin and Development of Messianic Prophecy.

There can scarcely be a doubt that the Messianic hopes of the Hebrew people had their origin in the promise given to our first parents, in the dark hour of their expulsion from Eden, that the seed of the woman should ultimately triumph and crush the power of the adversary of man.

Some writers have sought to weaken the evidence for the existence of prophecies of a personal Messiah, by asserting that the term "Messiah" (Heb. *Mashiach*) was not used as a proper name in the Old Testament; but the personal character of the Messianic prophecies does not depend upon the use of this term. In some of the most directly personal predictions of a coming Redeemer the word "Messiah" is not used. But even the Rev. George Adam Smith, who does not lean unduly to orthodox interpretations, frankly says: "So it became in Jewish theology the technical term for the coming King and Captain of Salvation."[2] There is good reason to

[2] "The Book of Isaiah," Vol. I., p. 131.

believe that the use of the word "Messias," as a proper name in the New Testament, was derived from the similar use of the term in Daniel.

In the primitive ages Messianic intimations are comparatively few and indefinite. The idea of the selection and training of a nation, to be a divine agency to make known to the world the knowledge of God and His glorious purposes for the redemption of humanity through Christ, is a more wonderful and sublime conception than can be found anywhere outside of the Bible. The institution of sacrifice seems to have no proper meaning, if the typical character of these sacrifices be denied. "For it is impossible that the blood of bulls and goats should take away sins." (Heb. x. 4.)

In the later periods of Hebrew history the inspiring voice of Messianic prophecy grows clearer. The utterances of the prophets become more definite. Their faith gathers a more exultant energy. The hope of a coming Deliverer and a great national redemption broadens and brightens, till its lustre illumines the whole horizon of Hebrew thought and life. This growth of the Messianic idea is not the mere natural development of a germ thought. It is the outcome of the Divine teaching received by the prophets. Sometimes the picture of a conquering

King of David's line rises on the prophet's vision. At other times it is a Prince of Peace, an anointed prophet-teacher, a divine child of promise, a suffering Servant of Jehovah, or the coming of Jehovah Himself. Different prophets present the Messiah in different characters, and under different types and figures; so that it must have been difficult or impossible for those to whom these prophecies were addressed to see how they could be fulfilled in one person. Many of the prophecies are more or less tinged by the national feeling of the prophet and the condition and circumstances of his times. Sometimes the prophecy begins with pictures of deliverances from national woes; but, as the vision opens more fully, there are promises of broader and higher blessings than can be applied to any one nation. At times, blessings which from their nature belong to humanity by the right of universal need, appear to be limited to the people of Israel. More frequently national and universal deliverance is blended in the same vision.

Coming down the stream of prophecy, we find references to the place, to the circumstances, and to the time of the Messiah's birth. Zechariah speaks of particular events in His life. Most striking of all we have in the description of the Servant of

Jehovah, in the fifty-third of Isaiah, the picture of a suffering Redeemer, who yields up His life as a vicarious sacrifice for others, and through whose suffering, healing and justification are to be obtained by "many."

The oracular and predictive in prophecy does not die out as time goes on, as some have alleged. Malachi, whose testimony ends these marvellous prophetic records, closes his prophecy with distinct predictions of the forerunner of the Messiah. Even after the records of the greater and minor prophets were closed, the voice of the hopes and anticipations which they had kindled in the hearts of the people was not altogether silent. In the interval between Malachi and the birth of the Redeemer there are expressions of the Messianic hope in the literature of the period. In the Targums, in the Sibylline Oracles and in the Book of Henoch, from different standpoints, the advent of the Messiah is portrayed. So prominently was this idea before the minds of the Jewish people, that a widespread expectancy prevailed before John the Baptist announced that the Messiah had already come.

From this brief and imperfect glance at the history of Messianic prophecy we learn: (1) That the Old Testament presents evidence of a development

of Messianic ideas, which was the result of the increasingly clearer revelations made by the Holy Spirit to the prophets. (2) That the effect of the prophetic teaching was to create a general expectation of a coming Redeemer, who was to redeem Israel and bring in a reign of righteousness.

CHAPTER II.

THE PREDICTIVE AND ETHICAL ELEMENTS IN PROPHECY.

AMONG a certain class of Biblical expositors there is a strong disposition to belittle and ignore the predictive element in prophecy. This is certainly true of the Rationalists of Germany, who either deny the supernatural element in the Bible altogether, or leave it doubtful whether they believe or reject it. Referring to this school of theologians, Prof. Orelli, of Basel, says: "In the same manner, in our days, only the ethico-religious ideas and views are acknowledged as the real divine purport of prophecy, while the predictions which cannot be deduced from these generalities are supposed to have no theological worth, but rest at most upon an inexplicable faculty of presentiment." [1]

Unjustifiable Disparagement of Prediction.

Although Prof. Workman, in his lecture on "Messianic Prophecy," admits in general terms the

[1] "Old Testament Prophecy," p. 27.

reality of prediction as being taught in the Scriptures, yet he puts forth persistent efforts to disparage and minify the predictive element in Old Testament prophecy. Before he reveals his negative theory of Messianic prophecy, he betrays a consciousness that he has something to teach which is not in harmony with actual prediction and fulfilment; and so he labors to remove them out of his way. He says:

"In Hebrew prophecy the oracular features gradually disappeared until it became almost wholly spiritual." *(Christian Guardian.)*

Prediction is characterized as a lower stage, which the great prophets outgrew. He says:

"The predictive element, it has been claimed, and rightly claimed, it seems, characterized only those prophetic teachers, as a rule, who had the more ordinary gifts." (Lecture on "Messianic Prophecy," p. 416.)

Again:

"While, as has been stated, according to certain declarations of Scripture, the element of prediction sometimes belonged to prophecy, this element must be regarded as comparatively unessential and subsidiary" (p. 417). "Thus, in order to obtain a true idea of the subject, we must at the outset carefully distinguish prophecy from prediction. The distinction is of fundamental importance" (p. 416).

We suppose this means it is of "fundamental importance" to his theory that prediction should be distinguished from prophecy. This minimizing way of stating the matter is very suggestive. Again he says:

"This unfortunate emphasis (of prediction) has produced a powerful and widespread revulsion in the minds of scientific students of the Old Testament" (p. 417).

And so prediction must be thrust aside where it will not offend the delicate sensibilities of "scientific students." Having satisfied himself that "detailed prediction occupies a secondary place in the communications of the prophets," he concludes that "the extent of their predictive power becomes a matter of minor interest." One would think that in studying prophecies that foretold the coming Messiah, the predictive power of the prophets would concern us very much. But this is all a mistake; "with the range or limit, though, of their predictive horizon, we have nothing now to do."

The purpose that prompts these statements is also seen in his efforts to divest words of their predictive meaning. "Foretell" means merely to *forthtell*, "Prophecy" means ethical preaching. The "prophet" is a preacher. We refer to these points, not

because any reply is really necessary, but to show the animus against prediction. After Prof. Workman has said all he can say, he has not changed the meaning of these words. The idea of prediction is essentially inbedded in the word "prophecy." It is not quite ingenuous to quote what is said of "prophesying" in the New Testament sense, in proof of the non-predictive character of Old Testament prophecy. It is unquestionable that "foretell" means to predict. It is not correct that the word only means to tell forth. But even if it were true, does not the thing told determine its meaning? If what is "told forth" is something that is to take place in the future, is not this "foretelling?" When St. Peter (Acts iii. 24) says of the prophets, that "they told of these days," (Revised Version), does he not mean that they foretold or predicted these days?[2]

All this disparagement of prediction is evidently intended to be preparatory for what is to follow. It is an effort to remove the idea of supernatural prediction out of the way of his negative theory—that there is no predictive reference to Jesus Christ in the Old Testament. His exaltation of the ethical and spiritual, as the chief thing in prophecy, is for the same purpose. It is an illustration of making

[2] See note A in Appendix.

a wrong use of a good thing. The spiritual element, which no Christian denies, should not be unduly magnified for the purpose of minimizing and thrusting out of sight the divine prophetic gift of foretelling things beyond the ken of natural foresight. It is utterly futile for one who writes as Dr. Workman has done, to say he is not disparaging predictions. His own repeated statements contradict this denial.

It may be frankly admitted that some have regarded the prophecies too much as if they consisted mainly of predictions of future events. The pre-millenial school of expositors and preachers have spent much learning, time and thought, in minutely applying Old and New Testament prophecies to the signs of the times, the second coming of Christ, and other points in history and eschatology. Of some expositors it might be said, that they almost assume to be prophets themselves, by the confidence and minuteness with which they apply the predictions of the Bible to the past and future history of the Church and the world. With such expositors I have never felt any sympathy. They must bear their own burden of blame for whatever is questionable in their method. But the extreme to which some may have gone, in minute and literal interpretation,

cannot justify those who go to the other extreme of denying prediction its true place in Biblical prophecy. Neither should it be assumed that all who will not go as far as Professor Workman in disparaging prediction and exalting natural development, belong to this class of extreme literalists, because this would be contrary to the truth. The rejection of Prof. Workman's view does not depend on any mechanical theory of verbal inspiration.

The Place of Prediction in Scripture Teaching.

The prophets of Israel, as we have seen, were the inspired teachers, leaders and reformers of their own generation, as well as revealers of doctrines and prophetic prediction for their own and future times. They were "preachers of righteousness," as well as predictors of future events. *But they were both.* As seers, the prophets perceived divinely-revealed truths relating to the present and to the future; as teachers, they proclaimed these truths to the people. They were more than mere teachers of religious truth. Professor Delitzsch says: "Daniel was not a prophet in this sense; he received and became the medium of divine revelations, but he

was not a divinely-commissioned public teacher like Nathan and Gad, and Ezekiel and Zechariah." [3]

The foretelling of future events was not an insignificant or subordinate part of their mission. It is as unreasonable as it is unscientific to estimate the comparative importance of prediction and ethical teaching in the prophecies by the amount of space they respectively occupy.

This power of revealing the unseen future is mentioned by God Himself in vindication of His claims to obedience, and also of the divine authority of the prophet. He says: "Who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me." (Isa. xlv. 21.) "Remember the former things of old: for I am God, and there is none else; I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." (Isa. xlvi. 9-11.) Here God refers to what He has said by the

[3] "Isaiah," Vol. I., p. 4.

mouth of His prophets. The Scriptures also mention the writing down of what was revealed to the prophet respecting the future, in order that in due time its truth might be attested by the events that fulfilled it. We read: "And the Lord answered me, and said, Write the vision, and make it p'ain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." (Hab. ii. 2, 3.) The law of Moses provided a special criterion of a true or false prophet, in the fulfilment or non-fulfilment of his word, "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken." (Deut. xviii. 22.) To this Jeremiah alludes when he says, "The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him." (Jer. xxviii. 9.)

In Jeremiah xxx. 2, 3, we read: "Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. For, lo, the days come, saith the Lord, that I will bring again the captivity of My people Israel and Judah, saith the Lord: and I will cause them to return to

the land that I gave to their fathers, and they shall possess it." We learn from the prophet Daniel that the prediction of Jeremiah, that after seventy years of captivity the Hebrews should be restored to their own land, sustained and cheered him and his fellow-exiles in their darkest hours. Surely, it is not for man to disparage, as "comparatively unessential and subsidiary," what God so highly honors and uses for His wise and holy purposes.

Besides, to foretell the coming of the Messiah and make known what the Spirit had revealed to them, "*when it testified beforehand the sufferings of Christ and the glories that should follow,*" was the most significant part of their high commission. This knowledge of divine truth and future events, which God supernaturally revealed to the prophets, was their crowning distinction. It lifted them out of the ranks of ordinary men, and invested them with a mysterious spiritual authority, in declaring "the word of the Lord" to the people. This gift was not something apart from the spiritual and religious import of their message. Like the miraculous gifts of the Apostles, it attested and ratified their claims to be God's messengers. To regard its origin as on the same level with heathen prophecies, is an erroneous misconception of a sacred and superhuman

endowment. The prophecies inspired the faith and piety of the people, and their fulfilment was intimately related to the vindication of the divine faithfulness and the spiritual uplifting of the world.

Prediction, an Essential Part of Prophecy.

It has been forcibly said: "Many of the prophecies are historical in form, but the historical element is subordinate. David's Messianic Psalms are poetical, but the poetry is incidental, while the essential element is predictive. Without the predictive element, prophecy is no longer prophecy; it may be history, poetry, science, philosophy, ethics, but it is a misnomer to call it prophecy. He who affirms that the prediction is not the essential of prophecy, is like unto him who affirms that the historical element is not the essential of history, the scientific element is not the essential element in science, and the legal element of the old dispensation is not the essential element in law." [4]

The assertion that the predictive in prophecy was an inferior gift which the greater prophets outgrew, is not justified by the facts. The last of the Bible prophets foretells the future as clearly as the earliest. Dr. Mendenhall, in the article from which

[4] Dr. Mendenhall, in *Methodist Review*, Jan., 1891.

we have just quoted, says: "It must also be remembered, that one hundred years after the Babylonian captivity the prophetical spirit ceased in Israel; but are we to understand by this that the pedagogic function of prophets ceased, or the predictive prerogative? Which was it that ceased? Surely not the former; for moral teachers remained in Israel until Isaiah's Immanuel appeared, and obtain among them until this day. The *prophets ceased as prophets, because the work of prediction ceased.* There were no schools of prophets, no real prophets, after Malachi, until John the Baptist, because the prophetical work, the great work of foretelling, was so far accomplished. This most clearly determines the pre-eminent position of prescience as the chief element of prophecy." This is a pertinent and unquestionable fact. If some have unduly magnified the importance of their own particular interpretation of certain prophecies, this is certainly no reason why any one who professes to accept the Bible as a divine revelation, should follow in the wake of German Rationalists and other unbelievers, who disparage the predictive element in prophecy, and magnify the "ethico-religious" as if it were all that is of any account, in order to eliminate the supernatural from the Bible. The abuse, or

wrong use, of the prophecies by some cannot for a moment justify others in going to the opposite extreme and, under the pretext of exalting the ethical side, denying predictions and their fulfilment their rightful place in Revelation and the order of God's moral government. Bishop Alexander suggestively says: "It will generally be found that those who wish to remove or minimize the predictive, are impatient of the miraculous—for the predictive is the written form of the miraculous."

Prediction Not Opposed to the Spiritual or Ethical in Prophecy.

We do not in any degree ignore or obscure the spiritual grandeur and beauty of the Old Testament teaching, because, in speaking of Messianic prophecy, we give due prominence to its predictions, and their striking fulfilment in Jesus Christ. The most glowing statements respecting the riches of moral and spiritual truth in these ancient writings will be freely accepted by all Christians. But assuredly the ethical and religious truth taught in the prophecies is no recent discovery of modern criticism, as some people seem to think. Dr. Guthrie is not the only preacher who found "the Gospel in Ezekiel" and the other prophets. But, however rich

in sublime spiritual truths these prophecies are, and however profitable to dwell upon them, as thousands of preachers have done in all ages, there is no propriety in presenting this feature of the prophecies, as if it were in antagonism to prediction; or as if a recognition of prediction was inconsistent with the "ethical" teaching of the prophets. The fulfilment of Messianic prediction is the heart of the subject, in which prophecy culminates. In studying Messianic prophecy the questions which naturally arise are: Are there real predictions of a coming Messiah in the Old Testament? Is there satisfactory ground to believe that these predictions had Jesus Christ for their object? What evidence is there that the character of Christ, and the events of His life and death, fulfilled predictions that foretold them? It would be utterly unwarrantable to say that prediction and fulfilment should not be prominent thoughts in studying these questions. It is equally unjustifiable to maintain the notion, that it gives us higher conceptions of the spiritual teaching of these prophecies to disparage, or ignore, their directly predictive features. To expound the prophecies and exclude prediction and fulfilment, would indeed be the play of Hamlet with Hamlet left out. Those who dwell so exclusively upon the ethical elements

in prophecy, make the mistake of substituting a part for the whole. Only by keeping in mind, in our expositions of the prophecies, their predictions of future events, as well as their purely spiritual teaching and objects, can we attain to right apprehensions of these prophetic revelations. The manifestation of the Divine wisdom and foreknowledge, in Messianic prediction and fulfilment, in the Christian sense, heightens and broadens our conceptions of the riches and glory of these Old Testament prophecies. There is no ground for charging all who recognize this truth, and who refuse to eliminate prediction from prophecy, as people who fail to apprehend its moral and spiritual significance.

The Evidential Value of Fulfilled Prophecy.

It is unwise and unjustifiable to disparage the value of the evidence from the fulfilment of prophecy in the way Prof. Workman has done. He declares such evidence to be unnecessary. With his characteristic play on words, he says: "Christianity needs no apology." But the prediction of future events, which none but God could have foreknown, and their fulfilment in accordance with the prophecies, have been rightly used as an argument for the

divine authority of the revelation which contained these prophecies. *If such fulfilments have actually taken place, there can be no question of their evidential value*, whether it suits Dr. Workman's theology to acknowledge it or not. There are explicit prophecies of clearly-defined calamities which were to befall Israel and other nations. It has been shown, on the evidence of historians who had no sympathy with Christian ideas of prophecy, that those predictions have been fulfilled with surprising minuteness, even when the events were most unlikely. Even Strauss, the great skeptic, says: "Hand in hand with *miracle, prediction* appears in Biblical history as a credential of Revelation. Thus, in the Old Testament, God gives Moses a prediction, the fulfilment of which should certify his divine mission. (Exodus iii. 12.) In the case of the prophets, the occurrence of wonderful events which they had predicted is the proof of their divine commission."[5] If these things are really so, it must be right and proper to cite the evidence of this correspondence between prediction and fulfilment for the divine authority of the revelation which contains them. There can be no question respecting the fitness and force of the evidence. It

[5] "Glaubenslere," Vol. I., p. 86.

is hard to see why any one who believes the facts would disparage the proof they supply. As Dr. Pope, the distinguished Methodist theologian, says: "According to the testimony of Scripture itself, the prediction of future events, followed by the accomplishment of these predictions, has always been one of the divine methods of authenticating Revelation."[6]

It is no reply to say that there is equal evidence in the substantial unity between Old and New Testament teaching. This is simply contrary to the facts. The Jews for ages have maintained that the excellence of Christian morals is derived from the Old Testament. But this substantial unity in ethical teaching does not convince them that Jesus is the Messiah. Prof. Workman betrays a consciousness that he has cut the evidential ground from under his feet, when he declares, in opposition to New Testament teaching and example, that the argument from prophecy is for believers, rather than for unbelievers. It does not, therefore, at all justify this view of prophecy, to say that some have unduly magnified the evidence from "supposed fulfilment." This may be true. But were there no real fulfilments? Were not the events actually foretold long before they came to pass? Did not the fulfilment vindicate the truth of the prophecy?

[6] "Christian Theology," p. 79.

The divine authority of revealed religion is attested by miraculous displays of almighty power; by the fulfilment of prophecies which foretold events long before they came to pass; by the character of the truths taught; and by their influence on human hearts and lives. It is extraordinary that any one should maintain that the strength of the evidence for the truth and authority of Revelation is not weakened by rejecting or ignoring the evidence from prophecy—and, we may add, from miracles—and retaining only the evidence furnished by our personal judgment of the excellence of the truths of religion. This is very much as if one should argue, that to undermine or remove half the pillars which support a building, would make it firmer and more secure. Our Lord Himself gives the sanction of His divine authority to this evidential use of the fulfilment of prediction in the New Testament. He says: "And now I have told you before it come to pass, that when it is come to pass ye may believe." (John xiv. 29.)[7]

[7] See Appendix, Note B.

CHAPTER III.

MESSIANIC PROPHECY ELUCIDATED BY NEW TESTAMENT FULFILMENT.

WE are told with great positiveness that it is improper and wrong to use New Testament fulfilment, or statements, as an aid in determining the meaning of Old Testament prophecies. The true method, it is intimated, is to study the prophecies critically in the light of their historic setting, without reference to the events or statements of the New Testament. This is Professor Workman's theory and practice. Before discussing the main question at issue, it may be well to consider this method of studying prophecy. Prof. Workman says:

"Most persons hold that prophecy can be understood only from the standpoint of supposed fulfilment. Such an opinion is unreasonable, and should never have been seriously entertained. It is subversive of the fundamental principles on which all Scripture knowledge rests" (p. 436).

Again: "Hence it is a mistake to assume that the Old Testament cannot be interpreted except in

the light of New Testament revelation" (p. 437). "This doctrine of Messianic prophecy, it should be carefully borne in mind, must be confined exclusively to Old Testament teaching, irrespective of New Testament application or interpretation" (p. 422). "When investigating the meaning of the Old Testament, therefore, we may keep the New Testament closed. For the time being, we are not supposed to know anything of its contents" (p. 437). "The practice of interpreting prophecy in the light of supposed fulfilment is analogous to the habit of looking at the answer of a problem before attempting its solution" (p. 436).

On this point Prof. Workman is quite outspoken, and he shows his faith by his works. His method all through shows what he means by his statements. He proceeds as if it was a fixed decision in his mind, that he had nothing to learn on the meaning of prophecy from apostles or evangelists, or even from the Master Himself. He gives no example of New Testament fulfilment, except vague general statements, whose meaning is by no means clear.

Let me not be misunderstood on this point, as if I was opposing the critical, scientific study of the Old Testament. Not so; it is freely admitted that the older commentators gave too little attention to the circumstances and occasions connected with the delivery of the prophecy. If the object of the study of any prophecy be to find out, as far as possible, the

sense in which the prophet and his contemporaries understood his prophecy, the critical study of the Old Testament alone is probably the best method. It is admitted, also, that it is unwarrantable to assume that any prophecy meant precisely the same thing to the prophet and his contemporaries that it means to us, or that it meant to those who witnessed its actual New Testament fulfilment. But it is just as improper, and as unscientific, to read the meanings of Old Testament times, or fanciful conceptions of such meanings, into New Testament statements of Messianic truths, as if such conceptions were the true measure of their signification.

The study of the Old Testament without light from the New, would also be the natural method in seeking to understand the degree of religious knowledge possessed by the Hebrew people, at any given time. It may be proper and legitimate to first study the prophecies of the Old Testament before comparing the result with the teaching and fulfilment recorded in the New Testament. This method has been adopted by eminent scholars, but not to the exclusion of the testimony of the New Testament.

God's Thoughts Revealed in Prophecy.

If it be meant, as Prof. Workman's precepts and practice show that he means, that the right way to gain a knowledge of the true import of the prophecies is to study them wholly apart from the events and testimony of the New Testament, we cannot accept his dictum as sound or right. No matter what may be the pretensions of this method, to shut out the light of the New Testament, in the way he does, is neither reasonable nor scientific. If, as Rev. Geo. Adam Smith says, "To have seen Christ must make the predictions of the Messiah different to a man," it is scarcely possible for any Christian to study the Old Testament, as if he had never known what is revealed in the New.

The supreme object of studying prophecy should be to find out its meaning, rather than the sense in which the prophet or his contemporaries may have understood it. To all who believe that the great truths of prophecy were communicated to the prophets by the Spirit of God, the vital question must be, What is God's thought? Everything else is secondary to this. If prophecy was nothing but the outcome of the prophet's own natural reasoning and foresight, as in the case of the writings of poets

and philosophers, then, to determine what the prophet meant would be the supreme question to be settled, as it is in the case of Shakespeare, Dante or Goethe.

But St. Peter declares, that "No prophecy ever came by the will of man, but men spake from God, being moved by the Holy Ghost." Hence, if we study what the prophet meant, it is simply as a means of finding out what God meant. To those who believe that the prophet fully understood all that was meant by his message, it will seem important to study his meaning. If the prophet did not fully understand all that was meant by his prophecy, the sense in which he understood it becomes a matter of much less interest. When Isaiah or Jeremiah says: "Thus saith the Lord," and follows this with the statement of a divine message to Israel or some other people, the question that we instinctively ask is, not what did Jeremiah or Isaiah intend? but, what does the prophecy mean? What did the Holy Spirit intend? The disposition to ignore and eliminate prediction and actual fulfilment is generally the outcome of an assumption that prophecy is simply the thoughts of the prophet in his highest mental moods. Such a theory has no place for real prediction and fulfilment.

We do not believe that the prophets were mere unthinking machines, through which God spoke. I hold no theory which requires me to belittle their mental conceptions of the import of their prophecies. But I cannot accept as true the view of Riehm, which Prof. Workman endorses, that the prophet's conception of the import of his utterance is the "contents" of the prophecy; and that "what we do not learn until the period of fulfilment cannot be in the prophecy itself." Surely, if the hearer of a sermon, or a prophecy, is too blind or dull to apprehend its full meaning, that does not extinguish the truths which it really contains. The hearer's imperfect apprehension is not the true measure of the meaning of the prophecy. Rather we would say, with Prof. C. von Orelli: "In general, the reference to the completion of the divine kingdom by Christ is part of the contents of prophecy, nay, forms its essential, though often veiled, contents."[1] There is good ground to believe that the prophets did not always apprehend the full meaning of their prophecy. After Daniel saw a vision, he "sought for the meaning," until he heard a voice saying, "Gabriel, make this man to understand the vision." (Dan. viii. 15-16.) To another inquiry of the same

[1] "Old Testament Prophecy," p. 61.

prophet, the answer was, "Go thy way, Daniel: for the words are closed up and sealed till the time of the end." (Dan. xii. 9.) Speaking of the predicted salvation by Christ, St. Peter says: "Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you; searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ and the glories that should follow them." (1 Peter i. 10, 11.) There is no reason to assume, as Prof. Workman does, that these inquiries into the significance of prophecies about Christ's sufferings and glory, were restricted to the one point of the time. As the things they inquired about were "things angels desire to look into," they would certainly embrace more than the time of this salvation. Dr. Edersheim's exposition of the meaning of this passage will commend itself to every one who has not a special theory to maintain. He says: "It implies, firstly, that all prophecy was the outcome of the Spirit of Christ in the prophets; secondly, that it pointed to the sufferings of the Messiah and the glory that should follow; and lastly, that while the prophets understood the general Messianic bearing

of their prophecy, the details of the manner and time of its fulfilment were not understood by them, but remained reserved to the historical unfolding of the latter days."[2] The two disciples on the way to Emmaus were probably as well qualified to understand the Messianic prophecies as the contemporaries of the prophets; yet it is beyond doubt that when "He interpreted to them in all the Scriptures the things concerning Himself," they understood their scope and meaning better than they had ever done before. Even when the disciples were eye-witnesses of the fulfilment of a prophecy, it is said, "These things understood not His disciples at the first: but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him." (John xii. 16.) Does not every Christian, as he grows in grace and knowledge, see deeper and broader meanings in the familiar truths of the Bible than he saw in them at one time? This does not prove that what he did not see at first was not really in the Bible, or imply a double sense.

Beyond all question, the events recorded in the Gospels, and the testimony of Christ and His inspired apostles respecting the relation of these

[2] "Prophecy and History," p. 161.

events to the prophetic predictions, place the meaning of these prophecies in a far clearer light. "To Him bear all the prophets witness," but in different ways. It is only in the Christ of the New Testament that the various lines of Old Testament prophecy can be seen to meet and harmoniously unite. Why, then, should it be maintained by any one that it is "subversive of the fundamental principles of all Scripture knowledge," to deem the study of these New Testament truths necessary to a just and full apprehension of the meaning of the prophecies relating to Christ? I can see no reason for excluding the consideration of these facts and divine comments, unless, indeed, as in this case, the expositor holds some theory of Messianic prophecy which cannot bear the light of the New Testament. The study of prophecy is not a mere intellectual exercise, like the study of an arithmetical problem, where the object would be defeated by looking first at the answer. It is a search for light and truth, which we should gladly accept wherever we can find them. If the actual fulfilment was, as we believe, the completion of God's purpose, then it would be strange if it did not throw back a flood of light upon the meaning of the prophecy.

No critical sagacity can determine, with any

approach to certainty, the exact sense in which every Hebrew prophet understood his prophecy. They left no statements on this point. We cannot be sure that we understand a careful unpoetic writer like Prof. Workman, writing in our mother-tongue. He complains loudly that he is misunderstood. This should teach him modesty in expounding the old prophets. It is not at all unlikely that Moses and Isaiah would protest against the merely idealistic and nebulous meaning he so confidently ascribes to them. So far from it being improper to study Old Testament prophecy in the light of New Testament fulfilment, there are many of these prophecies which can never be harmonized and understood without the light thrown upon them by their fulfilment. It is the distinguishing characteristic of the "Higher Criticism" to accept and apply all available light from every quarter, to elucidate the records to be explained.

Testimony of Eminent Expositors.

It is not, therefore, a justifiable assumption that the method which excludes the New Testament events and testimonies, as Dr. Workman excludes them, should be regarded as the learned and scientific method; or that clearer and fuller conceptions of

the meaning imply double meanings. Neither of these is correct. The Biblical scholars who give its rightful place to the New Testament testimony are as liberal, as scientific, and as independent as those who shut out its light. A few examples from scholars of this class will indicate the truth of this statement. Prof. Orelli forcibly says: "Only this is certain, that the fulfilment will always contain something far higher than could be pictured with the aid of prophecy. Even the truest Israelites, who waited for the consolation of Israel, following prophecy, conceived the Messiah quite differently from what He actually was when He came. But when they had come to know Him, they wondered to see how exactly everything was fulfilled in Him."[3] Prof. A. B. Davidson, who is among the leaders of the advanced Scottish school of Biblical criticism, says: "The question, therefore, What was the meaning of the Spirit of Revelation in any particular place? becomes very much, What is the truth taught in that place in its perfect or highest form? And to answer this question we must have recourse to the ultimate form of the system of Revelation in the New Testament. And in using the Old Testament now, especially for purposes of

[3] "Old Testament Prophecy," p. 56.

edification, this ought to be remembered; and we should feel that we fail to do justice to the Old Testament if, when expounding any truth in it, we do not bring into connection with the passage explained, the highest form of the truth as revealed in the New Testament."[4] Even Riehm, though he limits the 'contents" of prophecy to the sense in which the predictions were necessarily understood at the time they were spoken, says: "How is the sense intended by the Divine Spirit ascertained? Only by studying the prophecies in the light reflected on them by their fulfilment. . . . Certainly it cannot be denied that it is only when we survey, from the standpoint of the fulfilment of the counsels of God in Christ Jesus, the whole combination of Old Testament prophecy and the progress of its historical development, that we can come to a full understanding of the theological significance of any single prediction."[5]

Another eminent scholar, already quoted, Dr. Edersheim, is even more emphatic on this point. He says: "It seems to me that Christian divines have not only quitted their high vantage ground of historical fact, but acted contrary alike

[4] "Expositor," Vol. VIII., p. 244.

[5] "Messianic Prophecy," p. 6.

to sound reasoning and the example of the New Testament, in disputing whether or not certain individual prophecies refer to Christ, instead of first presenting their actual historical fulfilment in Him."[6]

Prof. C. A. Briggs, of New York, who adopts the method of first studying the Old Testament prophecies critically and historically, does not exclude all New Testament light, though he is to deal with fulfilment in a future volume. He says: "If predictive prophecy in general can be interpreted only by finding the key, much more is this the case with Messianic prophecy, the culmination of predictive prophecy. For this we need the Master's key—that will unlock the mysteries of each prediction, and pass us through the entire system of prediction. We hesitate not, therefore, to state that the key of Old Testament prophecy is the first advent of the Messiah, and unlocks a large number of its chambers. But the key of the entire system will not be given until the second advent. But this does not justify us in forcing New Testament meaning into Old Testament prophecy. There is but one legitimate method for the interpretation of Messianic prophecy, and that is (1) to study each

[6] "Prophecy and History," p. 108.

prediction by itself with the most patient criticism and painstaking exegesis in all the details; (2) to study it in its relation to other predictions in the series, and note the organic connection; (3) to study it in relation to Christ and His redemption. Such a method will discern that Messianic prophecy of the Old Testament is an organic whole—an advancing organism culminating in the Christ of the incarnation, of the cross and of the throne."[7] The second and third processes here named by Dr. Briggs are not less necessary than the first to a right understanding of Messianic prophecy.

To assume, therefore, to interpret the Old Testament Messianic prophecies—that is, to determine their meaning and object—without any light from the New Testament, is to attempt to unlock these predictions without the key. It is the actual fulfilment which proves that they are divinely revealed prophecies—true predictions, worthy of our most profound and reverent study.

[7] "Messianic Prophecy," p. 64.

CHAPTER IV.

THE NEGATIVE THEORY OF MESSIANIC PROPHECY WHICH DENIES ALL PREDICTIVE REFERENCE TO JESUS CHRIST.

THE disparagement of the predictive element in prophecy, to which reference has been made, is evidently intended to prepare the way for the denial of all predictive reference to Jesus Christ in the Old Testament which follows. There is nothing new in this denial of the strictly Messianic character of Old Testament prophecies. Unbelievers, Rationalists, and a section of the Jews have done this for generations—only no Jews hold that there is no original reference to Messiah in the Old Testament. The novelty is in such a thing being advocated by a professedly evangelical minister.

Professor Workman's Negative Theory, as Stated by Himself.

After examining a number of Old Testament prophecies which have been almost universally held by

Christians to be directly Messianic, and passing over some of the strongest prophetic passages with very slight comment, the conclusion to which the lecturer comes is that there is no predictive reference to the Christ of history in the Old Testament prophecies. We give the following quotations from the lecture, to show his position on this point. After explicitly denying that there is any Messianic prophecy, in the strict sense, in the Primeval, Patriarchal, Mosaic or Davidic Age, he says:

"In the Prophetic age Messianic prophecy proper appears; *but even here there is no passage that has original reference to the New Testament Messiah.* While, therefore, portions of the Hebrew Scripture abound with Messianic prophecy, *there is no passage in the Old Testament that refers directly and predictively to Jesus Christ;* that is, *there is no passage in which the future Messiah stood objectively before the writer's mind, or in which the prophet made particular personal reference to the historic Christ*" (p. 448).

On the same page he says:

"*As none of the numerous Messianic passages in the Old Testament refer directly or orginally to the historic Christ,* but appear in the New Testament *merely as quoted by Him, or as applied to Him,* it becomes important to consider carefully the application of Messianic prophecy."

This conclusion is repeated in different forms of expression, direct and indirect. On page 474 he says:

"From the foregoing discussion, it will be seen that it is *only* what the Old Testament Scriptures teach and testify in general, *or in fundamental truths and principles, that is fulfilled or realized in Jesus Christ.* For this reason, as has been shown, we should speak of Messianic prophecy, *not as having a reference to Christ,* but as having a fulfilment or realization in Him."

On the same page he says:

"Because of the divine element in prophecy, the Old Testament is full of Christ, *not in the sense of prediction, but in the sense of testimony.*"

On page 446 he tells us:

"It might be shown that every prophetic passage that is applied to Christ in the New Testament *refers originally either to an ideal person who was expected in the future, or to a real person who was living at or near the time of its delivery.*"

Again:

"It should be said that Jesus of Nazareth is the *realized* rather than the *predicted* Christ of the Old Testament" (p. 471). (The Italics are ours.)

If these and other similar statements are not a distinct denial of predictive references to Jesus Christ, it would be difficult to say how such repudia-

tion could be more plainly expressed. This negation of prediction about Christ is neither retracted nor modified by anything in any other part of the lecture. On the contrary, Prof. Workman endeavors to make way for it and strengthen it by minimizing prediction; by placing the origin of heathen prophecy on the same level with Hebrew prophecy; by disparaging the evidential value of fulfilled prophecy; by regarding Messianic prophecy as a development by natural law from germs; and by the denial of all actual fulfilment of predictions about Christ by New Testament events. These are all connected links in his negative chain or system. And yet, strange to say, Prof. Workman complains as if he was unjustly used, because the lecture which contains these statements and negative theories, and which sustains them by every available argument, has been characterized as an "effort to exclude the Christ of history from His place in the prophetic predictions of the Old Testament."

It is no disproof of the correctness of this characterization for Prof. Workman to say that he admits Messianic types, and the fulfilment of prophecy in an ethical or spiritual sense. This is virtually to admit the correctness of the allegation to which he objects. The question at issue is whether there are

actual predictions of a coming Messiah in the Old Testament, and whether these predictions were fulfilled by the events recorded in the New Testament. The writer, who denies the existence of any such predictions and fulfilments, seems to us to be performing a misleading play on words, when he pleads not guilty of this charge, because he admits a fulfilment of something not clearly defined, in some mystical or ethical sense, which is not the sense at issue. By excluding Jesus Christ from Old Testament prophecies, we mean denying that they speak of Him and foretell His coming, His mission and His sufferings. All this our lecturer certainly denies. If there is no prediction, there can be no fulfilment, in the Scripture sense, of things that had been foretold coming to pass.

In a letter in the *Christian Guardian* he says: "Hence you believe that Messianic prophecy was fulfilled in Jesus Christ in one sense, and I believe that it was fulfilled by Him in another sense." I reply that this statement seriously misstates the points at issue. I and those who agree with me believe there are predictions in the Old Testament which refer to Jesus Christ, and were fulfilled by events recorded in the New Testament. On the contrary, Prof. Workman denies that there are any

such predictions, and, consequently, he cannot believe in their fulfilment by New Testament events. The Professor uses the word "original" in a very misleading way, when he says there is no original reference to Jesus Christ in Old Testament prophecy, as if there might be some other kind of reference. But this must mean that the prophecy had not Christ originally as its object. If there is no "original reference" to Christ in the Old Testament, *there is no reference at all.* No other kind of reference but an original reference has any relevant point or meaning. The words "original reference," used in this way, become a blind to keep the reader from seeing that all predictive reference to Christ is denied. It was of these Old Testament writings our Lord said, "They testify of Me." This certainly meant that He was in these prophecies, in the sense of being foretold by the prophets.

An Unavailing Appeal to Ambiguous Phrases.

In the letter already referred to, Prof. Workman intimates that it is unfair to charge him with excluding Christ from his place in the Old Testament propheeies, because what he said was "that there was no passage in which Jesus of Nazareth was objectively before the prophet's mind, or in

which there is a direct detailed reference to his personal life as distinguished from his official work." And further, he had said: "Because of the divine element in prophecy, the Old Testament is full of Christ, not in the sense of prediction, but in the sense of testimony." This is very ambiguous. How is testimony opposed to prediction? We are disposed to ask, what is the testimony about? Is there not testimony about Christ's coming?

With all deference, it seems to us that in this defence the Professor is using words in a double sense in a questionable way. There is no relevancy, or point in admitting, as we understand him, that the Old Testament contains teaching that is essentially Christian, or religious aspirations that are realized in the religion of Christ, while it is denied that there is any predictive reference whatever to the historic Christ. All that such language can imply has been held and taught by all Christian teachers who also hold prediction.

It is freely conceded that many of the Messianic prophecies are typical and ideal, indefinite and mysterious representations. The prophet did not see Christ as the apostles saw Him. We do not favor the definition that prophecy is detailed history written beforehand. We have no sympathy with

those who confidently and minutely explain the meaning and application of every detail in these Old Testament prophecies. But we cannot accept any teaching which represents all Messianic prophecies as so ideal and shadowy that they refer neither to Christ nor the events of His life; but which alleges that they "express neither a definite knowledge nor a definite faith, but a cherished expectation, or a cherished hope." We hold, on the contrary, that there are definite and direct predictions of a coming Redeemer in the Old Testament. If the sentiment that Jesus Christ was ideally, and not objectively, before any prophet's mind, was stated simply as a writer's opinion about the prophet's conception of the meaning of his prophecy, it would require no special notice or criticism; for in spite of such an opinion it might be held, and it has been held, that, although the prophet thought of Christ only as an ideal person, the prophecy really pointed to the Christ of the New Testament, and that the Holy Spirit, who inspired the prophets, had direct reference to Jesus Christ. The admission that there are ideal conceptions of the Messiah in the prophets is not incompatible with real, original predictions of Christ. But Dr. Workman makes his nebulous and indefinite idea of the prophet's conception the

measure of the meaning or contents of the prophecy. In other words, he ascribes to the prophet a dim and shadowy conception of the meaning and object of his prophecy, and then assumes that this is the only correct meaning; and that it must not be modified or enlarged by the light of New Testament fulfilment, or by anything which would imply that there are Old Testament predictions which were fulfilled by the events of Christ's life and death.

The ambiguous phrases, "an ideal person" and not "objectively before the writer's mind," are appealed to as if they explained and modified expressions which positively deny that Jesus Christ is foretold in the Old Testament. It is the way in which the lecturer makes Christ's not being objectively before the prophet's mind signify that He is not the object of the prophecy, and that it does not refer predictively to Him, that is objectionable. So long as these apparently innocent expressions are used as equivalent to the unscriptural negative assertions, they cannot vindicate his negations, or serve the purpose for which he appeals to them. Since the meaning he attaches to these phrases is something which compels him to deny that there is any predictive reference to Jesus Christ in the Old Testament, and to maintain that all statements in the

New Testament regarding the fulfilment of Messianic predictions, by events in the life of Jesus, are merely accommodated "applications" to current events which had never been foretold by the prophets, we must reject the appeal to these phrases, as it makes the case no better. We maintain that any expressions whose meaning makes it necessary to take such an extreme position cannot be accepted as true and Scriptural. It is unnecessary to add anything more to show that the Professor's efforts to make it appear that what he repeatedly affirms in one part of his lecture, is balanced by some phrase used in another part of it, must be pronounced a failure. No writer has a right to play fast and loose with his own utterances in this manner. Still less has he a right to make a Greek horse of ambiguous words, to carry the enemy stealthily into the city of God.

Eminent Hebrew Scholars against Professor Workman's Negative Theory.

Before proceeding to examine the witness which Old Testament prophecy bears to Christ, it will be in place for us to present here some testimonies from eminent Old Testament scholars who repudiate the negative theory of Messianic prophecy, which Prof.

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Workman advocates — that is, that there is no original predictive reference to Jesus Christ in the Old Testament prophecies. It is not meant that these authorities quoted must be accepted as infallibly right on these questions of Biblical interpretation. My object in quoting these authorities is simply this: Prof. Workman has assumed that his conclusions are the result of "the most approved principles of sacred hermeneutics" applied with "perfect impartiality." The whole tone of his arguments and assertions, and of those of his friends, suggests that those who do not accept his conclusions are either without the necessary Biblical learning, or else under the influence of some traditional, obsolete method of interpreting Scripture. The object of the quotations which we shall cite here is to show that this is not true; but, on the contrary, that Biblical theologians and scholars of the highest standing, who are fully abreast with the most advanced Biblical criticism of the day, reject the notion that the life and death of Jesus Christ were not foretold by the prophets.

The writers whose testimony we shall present on this question are known throughout the learned world as men of eminent scholarship and unquestionable independence, and thoroughly familiar with

the methods of the "higher criticism" of modern times. It would be easy to show that the view which Prof. Workman has adopted is in direct opposition to the interpretation and belief of the historic Christianity of all ages and countries, a fact that should have some weight, even if not accepted as decisive. Messianic prediction and fulfilment are not, indeed, prominent in creeds and confessions of faith; because dogmatic theology is largely the protest of the Church against prevailing heresies. But this doctrine has been so universally held, that no emphatic affirmation or defence was at any time deemed necessary. Yet, it can be shown that this negative theory is contrary to the teaching of all the standard theologians of the Christian Churches. They all show that the fulfilment of the Messianic prophecies by New Testament events has been so striking, as to furnish convincing evidence for the divine authority of the Bible, which contains these prophecies. But as Hengstenberg and other eminent evangelical scholars are treated with contempt, as if orthodoxy was a reproach, we shall, for argument sake, quote almost wholly from men of the advanced school. We do this, not because we think the defenders of the historic interpretation of the Church less able, less learned, or less fair, than its

assailants. As Dr. Withrow says, in the *Methodist Magazine*: "The interpretation which is so enfibred in the heart of Christendom, which has endured through ages and is as wide as the world, is not to be changed except upon irrefragable evidence such as, in our judgment, has not been, and cannot be, produced." But we waive the testimony of these weighty authorities for the present; as our object here is to show that even great scholars of the advanced school of theology, who accept the results of modern criticism, do not go so far as Dr. Workman on the negative line of interpretation.

Our first witness on the main question is the late Dr. Edward Riehm, of Halle, whose lectures on Old Testament theology have been recently published by T. & T. Clark, of Edinburgh. He was an acute, able Biblical scholar; but he was on some points strongly in sympathy with the Naturalist school of thinkers. Prof. Orelli says of him: "His exposition gives far too much the impression of prophecy having arisen through dialectic reflection, out of the fundamental ideas of Old Testament religion." This criticism would apply with nearly equal point to Dr. Workman. But even Riehm finds direct predictions of Christ in Old Te stament prophecy, and actual fulfilments in

the New. Speaking of the predictions of the Messiah in Isaiah and Micah, he says: "They speak of Him as a human king, wonderful in person, who by virtue of His special relation to God will carry out His purposes, as the Mediator of the Messianic salvation of the people of God, and mankind in general."[1] Commenting on Christ's relation to "the words of prophecy," Prof. Riehm says: "He understood and interpreted them in the consciousness that before the foundation of the world He was appointed to be the only Mediator of the new covenant, and that He had now come to carry out the whole counsel of God respecting mankind."[2] He frankly avows that "the apostolic doctrine of the importance of the person and work of Christ, even in its fullest development, recognizes as its foundation and starting point the belief that Jesus is the promised Messiah of the Old Testament."

Prof. C. von Orelli, of Basel, whose book on "Old Testament Prophecy," and later commentaries on Isaiah and Jeremiah, vindicate his right to a front place among the best Biblical scholars of the age, is liberal and independent. In evidence of this it may be mentioned that he has advocated the double

[1] "Messianic Prophecy," p. 123.

[2] "Messianic Prophecy," p. 216.

authorship of Isaiah so ably as to convince Prof. Banks, of Headingly Wesleyan College, England. He is advanced and radical enough not to accept the orthodox view of some noted Messianic passages. But he repudiates this negative theory of prediction and Messianic prophecy. Prof. Orelli says: "Except by an abuse of criticism, it cannot be denied that definite predictions, whose fulfilment was matter of fact, even as regards their supposed indifferent form, are frequently found in Old Testament prophecy; and we have already seen that the authority of the prophets, their reputation as divine speakers, depended as a rule on such fulfilment, even as they were also attested by miraculous signs." Again he says: "We find a similar contrast in the attitude of Jesus to prophecy. On the one hand, He subjects Himself completely to the course there prescribed to Him, and considers His life and death in all its details as something that must so take place, because it is so written in God's Word; on the other hand, He views Himself as the culminating point to which the whole of prophecy, nay, the entire Old Testament, was meant to lead. . . . But the sovereignty of the Lord Jesus in relation to the prophets shows itself chiefly in His making His own person the centre of what they foretold of God's kingdom, and

treating it all as fulfilled in Himself. At the same time, he alluded to His humiliation and passion as something belonging of necessity to His mission, since it was just as emphatically set forth in Scripture."[3] There is no room for the "accommodated reference" theory in this lofty conception of Christ's character and mission.

Dr. Oehler, of Tubingen, in his "Theology of the Old Testament," has given us the best exposition of the Hebrew teaching and religion. His independence and his learning are both of the highest order. Prof. Day, of Yale College, asserts that the foundation of his valuable work was laid "in a severe process of critical and exegetical study of the Hebrew Scriptures." Dr. Oehler explicitly recognizes predictive references to Jesus Christ in the Old Testament prophecies. He says: "But full and detailed predictions of the Messiah are not met with, till after the middle of the eighth century, in Isaiah and Micah," etc. Again: "With good reason has Stendel met Schleiermacher with the question, where it could be said to the heathen in the same way as to the Jews, 'He is come to whom all the men of God have pointed, and for whom they have waited.'"[4]

[3] "Old Testament Prophecy," pp. 27, 58.

[4] "Theology of the Old Testament," pp. 21 and 256.

The Rev. Geo. Adam Smith, of Scotland, is a distinguished Old Testament scholar. His commentary on Isaiah attests this. He was nominated for a professorship in the English Presbyterian College, but his strong Rationalist leanings caused so much opposition that his name was withdrawn. There is a widespread feeling that he has gone too far on the line of the advanced German school. But even he does not go so far as our Canadian professor. Mr. Smith, in his commentary on Isaiah, says: "But the prophet has also perceived that sin and disaster will so accumulate before the Messiah comes that, though innocent, He shall have to bear tribulation and pass to His prime through suffering. No one with open mind can deny that, in this moderate estimate of the prophet's meaning, there is a great deal of the essence of the Gospel as it has been fulfilled in the personal consciousness and saving work of Jesus Christ."[5]

Even modern Jews, whose rejection of Jesus as the Messiah tends to make them deny the Messianic character of some prophecies which Christians have applied to our Lord, do not reduce Messianic prophecy to vague hopes which exclude all direct predictive reference to a personal Messiah. Rabbi Addler, of London, says: "Far be it from me to allow

[5] "Book of Isaiah," p. 42.

you to imagine that the Bible does not contain predictions, couched in plain and distinct language, concerning the advent of the true Redeemer. The doctrine of the coming of a personal Messiah is the purple thread which runs through the writings of our prophets and historians."[6]

Professor A. B. Davidson, of Edinburgh, who has written the introduction to the new edition of Riehm's "Messianic Prophecy," is one of the advanced scholars who goes a long way towards the naturalist theory that Messianic prophecy is a development of the ideal religious hopes of Israel. Yet, he is much more explicit and positive than our Methodist professor. He says: "There are, then, real Messianic prophecies in the Old Testament, that is, statements made with conscious reference in the Hebrew author's own mind to the Messiah. Examples have been already adduced, such as the prophecies in Isaiah ix. and Zechariah ix.; and there are many others; some passages referring to the Person, and very many to the condition of things in His time."[7]

As a thorough Hebrew scholar and Old Testament theologian, Prof. W. H. Green, of Princeton, has a

[6] "Addler's Course of Sermons," p. 125.

[7] "The Expositor," Vol. VIII. p. 253.

high reputation in Europe, as well as America. He stands in the very front rank of American Biblical exegetes. In a letter received from him on this subject, he says: "I can only express in the general my thorough sympathy with the spirit and aim of your article (in *Guardian*), and my utter disagreement with the position that Jesus Christ is nowhere directly predicted in the Old Testament. I understand Deut. xviii. 18 to be predictive of a race of prophets culminating in Christ. But the prophecies of Isaiah, Micah, Jeremiah, Zechariah and others, point directly and explicitly to Jesus. I do not see how any other view can be taken by any one who admits that prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

Dr. Paton J. Gloag, an able Hebrew scholar, though not distinguished for heterodoxy, has displayed a thorough knowledge of the literature of the subject in his Baird Lecture for 1879. He ably maintains that the Old Testament contains direct prophecies of Christ, but states with great fairness the opposite view. He says: "But what we at present assert is, that there are direct prophecies of the Messiah and His kingdom, which in a primary sense apply to Jesus, and receive their fulfilment in Him alone.'

Again: "If there are no predictions of a Messiah in the Old Testament, the claim of Jesus is a delusion founded on a false interpretation of Scripture, or arising from the erroneous notions of the Jews concerning a coming Messiah which were prevalent at that period" (p. 61).

No one familiar with the writings of Prof. T. K. Cheyne, of Oxford, will question his scholarship, his independence, or his ability. He has been severely criticised for going too far with the advanced Germans. Yet a wide chasm separates him from this negative theory of prophecy. He says: "The definitely Christian elements in the Old Testament are mainly (not by any means entirely) of two kinds: (1) foreshadowings of special circumstances in the life of Christ, occurring, *as it were,* casually in the midst of rhetorical descriptions; and (2) distinct pictures of Christ, the suffering Messiah."[8] It would be easy to enlarge the number of similar testimonies from other eminent scholars, but this is sufficient to show that the assumption that the best Biblical scholars of our times endorse this negative theory is contrary to the facts; as not only evangelical scholars, but critics of the advanced school, hold the contrary view.

[8] "Isaiah," Vol. II., p. 196.

CHAPTER V.

MESSIANIC PROPHECIES WHICH PREDICTIVELY REFER TO JESUS CHRIST.

WE come now to examine those Old Testament prophecies of a coming Messiah, which are held by the great body of believers, and by Biblical scholars of the greatest eminence, to refer to Jesus Christ, and to have been fulfilled by the events recorded in the Gospels. We shall first consider those passages which are more direct and personal, and afterwards pass in review those which are general and impersonal. There is not one of these Messianic prophecies which gifted Biblical scholars have not thoroughly examined and discussed; and not one of them whose Messianic character has not been challenged by some one. The denials have come chiefly from two classes. (1) From modern Jews, who desired to break the force of their application to Jesus Christ, by denying their Messianic character; and (2) from unbelievers, or Rationalists, who sought to reject, or minimize, the evidence which the fulfilment of these prophecies gives of the

supernatural inspiration of the prophets, and of the divine mission of Jesus of Nazareth. It is futile, at this time of day, for any one to speak as if he had by his own critical study evolved this "ethico-religious" theory of prophecy. It is a well-known Rationalist theory. Orthodox critics have, indeed, differed about particular texts, such as Deut. xviii. 15; but Prof. Workman is the only expositor, so far as we know, claiming to be orthodox and evangelical, who has given up every text to the enemy, and denied that there is any Old Testament passage which has original predictive reference to the historic Christ.

In view of the many gifted and learned authors who have published the results of their patient study of the prophecies relating to the Messiah, it would be presumptuous in me to ask that any special weight should be attached to my personal opinions. The plan I purpose to pursue in this part of my essay is to take some of the chief Messianic passages successively, and show that in prophecies which Prof. Workman has so confidently thrown out, as containing no direct reference to the Messiah of the New Testament, masters in Biblical theology, of the highest scholarship, and who are thoroughly abreast with the most advanced criti-

cism of the day, "have found Him of whom Moses in the law and the prophets did write." If expositors who hold negative views are not quoted here, it is not to conceal or deny the existence of men who deny the Messianic character of these prophecies; but because, with few exceptions, these belong to a school of thought which detracts from the weight of their decisions as to the meaning of Bible texts. I do not know any Biblical scholar, holding evangelical views in theology, who accepts the negative view advocated by Prof. Workman, though many of these writers unite profound scholarship with great ability and love of truth.

The exposition of these prophecies is not simply a question of the correct translation of isolated texts, without regard to the whole body of the prophecies. However sincere an expositor may be, his conception of God, of Christ, and especially of divine revelation, are sure to have as much influence on his interpretation, as his interpretation has on his views of Revelation. The day when pretentious linguists could astonish congregations by their original translations of Scripture texts has largely gone by. Every text has been thoroughly translated, sifted and expounded by men of the highest learning and ability, who have left us the result of their

labors. Apart from our possessing the Revised Versions of the Old and New Testaments, and other translations by able scholars, it is a fact that the differences between exegetes are generally on broader issues than verbal criticism, and are caused by their attitude and belief respecting other questions, rather than by their views on points of Hebrew philology. Dr. Edersheim, a most competent judge, says: "Even with regard to Messianic prophecies generally, there is, with few exceptions, a similar general agreement as to the translation of the words; or at least generally little that is fundamental in the divergences. In other words, if it were only a question of the meaning of the original, we might hope soon to be at one. More especially is this the case as regards the climax of all Messianic predictions, the fifty-third chapter of Isaiah. In the words of Dr. Pusey: 'Next to nothing turns upon the renderings of the Hebrew. The objections raised by Jewish controversialists . . . in only four, or at most five, words turn on the language.'" [1]

As reference will be made to the testimony of the Targums to the Messianic meaning of prophecy, we may state, for the benefit of young readers, that the Targums are paraphrastic versions of some parts

[1] Edersheim's "Prophecy and History," p. 106.

of the Old Testament, made in the Chaldee language, after the Hebrew had ceased to be vernacular among the Jews. The Targum of Onkelos is supposed to be the most ancient of these. Another, by Jonathan Ben Uzziel, is about the same age. The Jerusalem Targum is of later date. These are of special value, because they show the sense in which ancient Hebrew scholars, who were not Christians, and were, therefore, not influenced by Christian ideas, understood the Old Testament writings. Many passages that were regarded as Messianic by the ancient Jews, are differently construed by modern Jews, who are influenced by the Christian application of these prophecies to Jesus of Nazareth. In an appendix to his "Life and Times of Jesus the Messiah," Dr. Edersheim gives a list of the passages in the Old Testament applied to the Messiah or Messianic times, in the most ancient Jewish writings. They amount in all to 456, thus distributed: Seventy-five from the Pentateuch; 243 from the prophets, and 138 from Hagiographa. These are supported by more than 558 separate quotations from Rabbinic writings. This shows conclusively that the numerous passages which Christians apply to Jesus Christ are not fanciful discoveries prompted by their Christian zeal.

Those who are so greatly opposed to allowing the light of New Testament fulfilment to fall upon the meaning of Old Testament prophecy should give considerable weight to the interpretation of Jewish commentators, who were in a good position to understand the spirit and circumstances of these prophecies, addressed to people of their own race and religion. Prof. Workman, rather inconsistently, we think, magnifies the importance of the interpretation obtained by studying the prophecies from the standpoint of the ancient Jews, when he wants to exclude the light of fulfilment; but he disparages the unspiritual and earthly conception of the Jews in our Lord's-day, as if it was similar to the conception of Christians who believe in a real fulfilment, when he wants to recognize no fulfilment, but an ethical and spiritual realization.

In quoting the opinions of distinguished Biblical scholars, neither the plan of this little book nor the space available, will allow us to produce, to any great extent, the critical and expository reasoning by which they reached their conclusions.[2] We can, for the most part, only give the result. But it should be borne in mind, that every one of these commen-

[2] Prof. Hirschfelder's able critical articles, in the *Canadian Methodist Quarterly*, render this the less necessary.

tators has fully and carefully considered the strongest arguments which have been urged in favor of non-Messianic and other views, different from those which the writers quoted have adopted and maintained. The variety of opinions which obtains among Rationalist writers detracts very much from the weight of their theories.

The First Messianic Promise.

Genesis iii. 15.

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

This passage has been generally regarded as "the first promise." The ancient Jews, as well as the New Testament writers and the primitive Christians, held the serpent tempter to be the devil. Christ says, "Ye are of your father the devil;" and "He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof." (John viii. 44.) There is here an evident reference to this passage in Genesis. It is absurd to suppose that these words of blame, inflicting punishment upon the serpent, were

addressed to an irrational animal, and not to an intelligent, accountable being. The highly figurative language in this passage involves the meaning in some degree of obscurity. This is not lessened by the fact that the word seed does not present the idea of a person or individual. Yet, in spite of this indefiniteness, it is scarcely possible for any one who believes in the existence of "that old serpent called the Devil and Satan, who deceiveth the whole world" (Rev. xii. 9), to reject the idea that there is here a promise given, which was adapted to inspire the hope of future deliverance from the shadows of that dark hour.

Apart from the allegorical use that may be made of it, Prof. Workman finds nothing in the passage but a reference to the natural antipathy to serpents. Few will accept this materialistic rejection of all spiritual and prophetic signification in this passage. The words of Eve, on the birth of Cain, "I have gotten a man from the Lord," or "I have obtained a man, Jehovah," is adapted to suggest the idea that she regarded the event as in some way connected with the fulfilment of the promise. The Targums of Onkelos and Jonathan both give the passage a distinct Messianic interpretation. There is an evident allusion to this promise in the apostolic expressions,

"God sent forth His Son, made of a woman," and "The God of peace shall bruise Satan under your feet shortly." It is of interest to know, that in the primitive Church this passage was regarded as a prophecy of Christ. Irenæus says: "He (Christ), the sole of whose foot shall be bitten, having power also to tread upon the enemy's head; but the other, biting, killing and impeding the steps of man, until the seed did come appointed to tread down his head, which was born of Mary."[3] We shall now hear the testimony of some modern scholars. After a full review of the various theories on this passage, Prof. Orelli, of Basel, says: "Accordingly a real promise lies in the oracle, and with deep spiritual insight the Church has found in it the *τρωτον εναγγελιον*. Certainly the promise is not couched in the form of a blessing, but of a curse. The entire history of redemption takes its start from the fall of man, and begins with a judgment governing his whole state of life. But a beam of grace towards fallen humanity shines unmistakably through the gloom of divine retribution."[4]

Prof. C. A. Briggs admits the term seed is a generic term for the whole race, but he says:

[3] "Against Heresies," chap. 21.

[4] "Old Testament Prophecy," p. 90.

"Herein is the germ of promise which unfolds in the history of redemption. Out of the despair of the first fall, in the experience of the first sin and shame, sorrow and pain, the heart of man rebounds with hope into the future, which was opened by the divine prediction."[5] "We have, then, a blessing to the human race involved in this curse of the serpent; a promise of redemption to be accomplished, not by the woman, but by her seed."[6] Dr. Oehler, the eminent Old Testament theologian, refers to Hitzig's rationalistic notion, that this is a myth derived by the Hebrews, from the Persians, and that it only means "that men and serpents shall continually make war upon each other." Commenting on this, Dr. Oehler says: "We must be permitted to marvel at the poverty of the Hebrew mind, which was able to reach such a shallow thought as Hitzig here finds, only by the aid of a misunderstood Persian myth; and yet we are to believe that this same mind gave birth to the Old Testament as its natural product!" He closes his able exposition of the whole passage with these suggestive words: "Thus, in a few words, the whole course of the development of salvation is here exhibited in its germ; this is the seed-corn

[5] "Messianic Prophecy," p. 73.

[6] "Messianic Prophecy," p. 75.

from which the whole history of salvation has grown."[7]

Dr. Lange, the famous German commentator, says: "The rationalistic interpretation, which is last defended by Knobel, finds here denoted the relation between the serpent-nature and the human race. That is, Genesis here, in one of its most ethically significant passages, flattens down into a mere physical anthropological observation." Again, "In opposition to the rationalistic stands the orthodox interpretation of our passage, which refers it to Satan on the one side, and to Christ the personal Messiah on the other."

Prof. M. S. Terry, of Evanston, whose introduction to his commentary on Genesis showed him to be abreast of recent Biblical criticism, commenting on this passage, says: "We fully accord with the great body of Christian interpreters who recognize here the first Messianic prophecy—the *protevangelium*. But this prophecy, given in Paradise before the expulsion of the transgressors, should not be explained exclusively of the personal Messiah. That promised seed comprehends also the redeemed humanity of which He is Head."[8]

[7] "Theology of Old Testament," p. 54.

[8] "Commentary on Old Testament," p. 96.

The great Hebrew scholar, Prof. Franz Delitzsch, who was thoroughly familiar with the advanced criticism of Germany, and who was as distinguished for his conscientious independence as for his learning, also repudiates the view of this passage which Dr. Workman advocates. In the revised edition of his Commentary on Genesis, after a careful examination of the grammatical and lexical construction of this passage, he maintains its moral and Messianic meaning. He says, "The idea of הוּא is a circle, and Jesus Christ, or the King Messiah, also as the Jerusalem Targum declares will bring final healing of the serpent's bite in the heel, is the centre of this circle, ever more and more increasingly manifested in the course of the history of redemption." Again, "This first prophecy of redemption is not only the most general and the most indefinite; it is also, when regarded in the light of its fulfilment, the most comprehensive and the most profound." Replying to those who make out the narrative to be a symbolic allegory, he says: "Granting even that the trees of Paradise and the serpent were mere symbols, this much is still left, that man fell away from that first good development which was implanted in him through the temptation of Satan. If this is given up, there

remains, instead of Christianity as the religion of redemption, nothing but a rationalistic Deism, which excludes the supernatural."[9]

The Shiloh which Was to Come.

Genesis xlix. 10.

The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come; and unto Him shall the obedience of the peoples be.

This passage has called forth a great deal of discussion and a variety of expositions; but its Messianic character has been maintained by most Christian scholars. The main difficulty has been to determine what is meant by the word "Shiloh." Is it the name of a place? or is it the name of a person? Does it mean till Shiloh come, or till He come to Shiloh? Several suggested translations are little more than conjectures, which throw no additional light upon the signification. The most plausible of the anti-Messianic interpretations is that which regards Shiloh as the name of the town in Ephraim, where the ark was deposited after the settlement in Canaan. But this gives no worthy or

[9] "New Commentary on Genesis," pp. 154 and 160.

intelligible meaning or point to this solemn utterance of the dying patriarch. Rabbi Addler supposes that the reference is to the revolt of Jeroboam and the ten tribes, which took place at Shechem, not far from Shiloh, when Judah lost the sovereignty over Israel. But the tribe of Judah had no historic connection with Shiloh that would give any rational meaning to the grave prophetic forecast of the passage. Judah's real eminence and leadership came at a later period. A fair account of the different interpretations of the passage will be found in Dr. Gloag's Baird Lectures on Messianic prophecy. He says: "Others resolve the word Shiloh into *He whose it is*, and render the clause: 'Until He comes to whom it (the sceptre or dominion) belongs.' This is the most ancient interpretation, and is adopted by most of the versions, Targums and Fathers. Thus the Peshito renders it, 'Until He comes to whom it belongs;' the Septuagint, 'Until the things reserved for Him come,' and the Targum of Onkelos, 'Until that Messiah shall come, whose is the kingdom.' Similarly, also, the Jerusalem Targum. And it is supposed that there is an allusion to this meaning of Shiloh in the prophecies of Ezekiel: 'It shall be no more until He comes, whose right it is.' (Ezek. xxi. 27.) Others derive Shiloh from the Hebrew verb,

'Shalah,' *to be safe, to be at rest, to be at peace,* and render it *rest* or *tranquillity;* and certainly this is the most natural derivation. This is the meaning adopted by such learned Hebraists as Vater, Gesenius, De Wette, Knobel, Kurtz and Hoffman. Thus, Gesenius, in his Dictionary, renders the passage: 'The sceptre shall not depart from Judah until tranquillity shall come.' Though, of course, such an interpretation admits of an anti-Messianic sense, and has been considered as a prediction of, or reference to, the peaceful reign of Solomon; yet it also fitly represents the peace to be enjoyed in Messianic times. Indeed, the term *peace* is itself one of the titles of the Messiah given by the prophets."[10] (Micah v. 5.)

The meaning which this writer himself adopts, after reviewing the various opinions, is that Shiloh is a proper name of the Messiah, denoting a peace-maker, or the Prince of Peace—"Until Shiloh, that is, the Messiah or Prince of Peace, comes."

In order to understand the true import of these prophetic words of Jacob, we must rise above the "lower" method of mere verbal exegesis, which here gives no sure light, and use the "higher criticism," which gives full weight to the circumstances,

[10] Gloag's "Messianic Prophecy," p. 130.

the comparison with other Scriptures, and the historic events which throw light upon the meaning of the prediction. The aged patriarch, to whom at Bethel the promise was given, "In thee and in thy seed shall all the families of the earth be blessed," has gathered his sons around his dying bed, that he may tell them "*that which shall befall them in the latter days.*" His utterances relate to their future as tribes, not as individuals. No exposition, therefore, that is not in harmony with the solemnity of the occasion, and the prophetic character in which Israel speaks, can be the true meaning.

This is one of the prophecies that could never have been fully understood without the light cast upon it by historic fulfilment. Critics may not be able to settle with absolute certainty the precise meaning of the words; but "history has brought the fulfilment." It is clear that special pre-eminence is promised to Judah. We know that Judah became the leader among the tribes. We know that from that tribe sprang David and the royal line of his successors. We know that it was foretold that the Messianic King was to be of the tribe of Judah, "a shoot out of the stock of Jesse." We know that the sceptre of civil government did not pass away

from Judah till after the coming of Jesus Christ. We know that the Gentiles submitted to His authority, and accepted Him as the captain of their salvation.

These and other considerations have led most competent critics and commentators to maintain that this passage refers to the Messiah. The Jews cannot be charged with "reading New Testament meanings into Old Testament prophecies." Yet the Targum of Onkelos says: "Until Messias comes, whose is the kingdom, and unto whom shall be the obedience of the nations." The Jerusalem Targum has: "Until the time that King Messias comes, whose is the kingdom." In the Babylonish Talmud occurs the following: "What is Messias' name? His name is Shiloh, for it is written, Until Shiloh come."[11] Dr. Lange says: "But Christ is the complete fulfilling. He is the victorious champion, and the Prince of Peace in the highest sense." He is "the lion of the tribe of Judah, who has overcome."

Dr. Terry, in his commentary on this verse, after examining some anti-Messianic opinions, says: "Far more satisfactory is the ancient interpretation, represented in the Targums and maintained by most Christian expositors, which makes Shiloh a proper

[11] "Young's Christology of the Targums."

name (meaning resting-place or rest-giver), and a designation of the Messiah, who was to spring from the tribe of Judah. . . . Here is the first intimation of such Messianic hopes as are more fully outlined in such passages as Isaiah ii. 3; xi. 1-10."

Prof. Orelli, after examining and rejecting the anti-Messianic interpretations, says: "The final fulfilment of the patriarchal saying we can only find with the Apostolic Church (Rev. v. 5), in Christ who has overcome as 'the lion of the tribe of Judah,' and now extends His kingdom in undisturbed peace, and rejoices in its glory."[12]

Prof. C. A. Briggs says the ancient versions and interpretations are against regarding Shiloh as a proper name of the Messiah; and he reproduces Dr. Driver's arguments against this view. Yet he says: "There is in the prophecy explicitly only the victorious Judah, the submissive nations and the occupation of the promised land by the tribes of Israel; but implicitly there is also the lion of Judah, the praise of Israel, the conqueror of the nations, the Messiah who is to bring all these promises to their fruition."[13]

[12] "Old Testament Prophecy," p. 123.

[13] "Messianic Prophecy," p. 99.

The Prophet like unto Moses.

Deut. xviii. 15.

The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

Hardly any Christian writers now apply this declaration of Moses to any particular Jewish prophet. Those who question its direct Messianic character, generally hold that it refers to a race or succession of prophets, which, as some would say, culminated in Jesus Christ. This view is not a result of modern criticism. It was held by Calvin, and by others who give no uncertain sound respecting the reality of Old Testament predictions relating to Jesus the Messiah. It is alleged, by those who maintain this interpretation, that the idea of a personal Messiah was not so fully developed in the time of Moses as a strictly Messianic interpretation of this passage would imply. Some also think that as the people of Israel had just been warned against the heathen diviners, this declaration is equivalent to an assurance that there would be no need of this, as the Lord would raise them up true prophets to whose teaching they should give heed. But if there

is no reference to the Messiah here, where else does Moses more clearly write of Christ? There is a significant point in the statement: "There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." (Deut. xxxiv. 10.) This passage was understood in a Messianic sense by the Jews of our Lord's day. After witnessing one of Christ's miracles, the Jews said: "This is of a truth that prophet that should come into the world." (John vi. 14.) The Talmud asserts "that Messiah must be the greatest of future prophets, as being nearest in spirit to our master Moses." The early Christian Church (except Origen) found in this a direct personal Messianic prediction. No doubt this belief had been received from apostolic teaching.

Dr. Pye Smith, whose work on "Scripture Testimony to the Messiah" was published over sixty years ago, says of this interpretation: "Those who have interpreted this divine promise as referring only to the succession of the inspired prophets in Israel and Judah, or to any one among them, must have overlooked the principal circumstance in the description, *the likeness to Moses,* the law-giver, teacher, deliverer, and ruler of the people who were set apart for God" (p. 166.)

Dr. Gloag says: "Two considerations prevent us

adopting this view (that of a race of prophets), the one is that the word 'prophet' is in the singular, and the other that the prophet in question is particularized; he was to be 'a prophet like unto Moses.' Such a resemblance can only be predicted of Jesus of Nazareth, who, like Moses, was the founder of a new dispensation of religion, a legislator as well as a prophet, and (though in a much higher sense) a mediator between God and man."[14]

Prof. C. A. Briggs, after a careful examination of the arguments for a race of prophets being what is meant, says that "the context is also in favor of an individual prophet; for the prophet is not only represented as coming forth from Israel, but is also compared with Moses, and thus presumptively he is an individual also." He thus sums up his conclusion: "The characteristics of the prophet predicted are thus: (1) That he is to be an Israelite; (2) that he is to be like Moses; (3) that he is to be authorized to declare the whole counsel of God with authority. There is no prophet in Jewish history who at all satisfies these conditions. None can compare with Moses, or be said to stand as his superior in completing his revelation; none in the history of Israel until the advent of Jesus Christ.[15]

[14] Gloag's "Messianic Prophecies," p. 137.

[15] Briggs' "Messianic Prophecy," p. 114.

Professor Orelli, though he favors the idea of a succession of prophets culminating in Christ, says: "Nevertheless we cannot get rid of the impression that the apostolic citations (Acts iii. 22; vii. 37) really understood this προφήτης in the individual sense, and perhaps John v. 46 also refers specifically to this passage."[16] These are strong testimonies, yet Dr. Workman, with his characteristic practice of substituting mere assertion for proof, says:

"Because this passage is applied to Christ in the New Testament, it is supposed to contain a direct reference to Him as the great prophet who was to come. The original reference, though, as the connection shows, was not to the Messiah, but to a prophet like unto Moses, who should teach the same kind of truth that he taught, and proclaim the same sort of principles that he proclaimed" (p. 443).

He assumes that this assertion settles the whole question. Dr. Workman says there was no original reference to Messiah. But the direct application of the passage to Christ, by St. Peter (Acts iii. 22), speaking under the influence of the Spirit, is not so easily disposed of. We decidedly object to the Professor taking the liberty of putting a meaning adapted to his negative theory into the mouth of the apostle. It is plain that St. Peter meant that Jesus

[16] "Old Testament Prophecy," p. 133.

Christ was the prophet whom Moses foretold. To assume anything else robs his words of all rational meaning. If Christ was not the prophet foretold by Moses, Peter was mistaken; for he believed and taught the people that He was. So also believed and taught Stephen, the proto-martyr.

The Messiah a Priest Forever.

Psalm cx. 4.

The Lord hath sworn and will not repent. Thou art a priest forever after the order of Melchizedek.

This Psalm has been generally regarded both by Jews and Christians as prophetic of the Messiah. This did not arise from "reading New Testament meanings into it," for the Jews in our Lord's day held that it was written by David and referred to the Christ. In the Talmud it is said: "God placed King Messiah at His right hand, according to Psalm cx. 2, and Abraham at His left." That it refers to Christ is repeatedly assumed in the New Testament. Some have taught that it was spoken by Nathan to David; but all interpretations which deny its reference to Christ are involved in grave difficulties. How could David be a priest forever?

Perhaps nowhere does Prof. Workman so boldly

exhibit his self-confident and oracular style of exposition as in his treatment of this Psalm. He passes over, as unworthy of mention, important facts and arguments that masters in thought and learning have deemed unanswerably strong. He settles the most crucial points of criticism with an off-hand assertion, as if his saying a thing was so made it so. Those who do not take his view of the Psalm simply "have mistaken its proper authorship and Messianic character." "Its author was not David, but a poet belonging to his time." "Its character is not Messianic in the strict sense of the term, but only in the applied sense, or the typical sense of the term"—that is, in the sense that his negative theory demands. The title should be not a "Psalm of David," but a "Psalm on David;" that would better suit his theory. The whole question is peremptorily settled by saying: "This Psalm, therefore, like the others, contains no direct reference to Christ." One might suppose, from the confident assertions with which he contradicts great expositors, that he had a personal acquaintance with the poet of whom he speaks, and that he had private information that the Master used words not in the ordinary sense, but in a sense in harmony with the Professor's theory. Yet, in spite of all this, men of keen intellect and great

natural and acquired qualifications, after the most profound and protracted study, have rejected the non-Messianic views which he affirms so oracularly and positively. Dr. Franz Delitzsch, in his learned commentary on the Psalms, affirms that this Psalm is "an utterance of David regarding the coming Christ." He does not disparage the New Testament references to this Psalm, as if they were of no account in fixing its meaning. He says: "According to the New Testament, David, in Psalm cx., does not merely speak of Christ in so far as the Spirit of God has directed him to speak of the anointed Jahveh in a typical form, but he speaks of Him directly and objectively in a prophetical representation of the coming One."

Referring to this Psalm in another place, he says: "The New Testament Scripture presuppose that David speaks in this Psalm of another rather than of himself, that, as if he had descended from his throne, he bows himself before the One who was at the same time his son and his Lord, and that, therefore, so to speak, the type lays his crown at the feet of the anti-type; and we know no counter proofs which compel us to correct the view of the Psalm, with which the argumentation of the Lord (Mark

xii. 35-37 and parallels) stands or falls as untrue, or only indirectly true." [17]

The learned Bishop Perowne, commenting on this Psalm, says: "It is a prediction, and a prediction of the Christ as the true King, as the everlasting Priest, after the order of the Melchizedek." After passing in review theories which deny the Davidic authorship of the Psalm, and set aside the force of our Lord's reference to it, he says: "It seems to me, then, that we are shut up to the conclusion that in this lofty and mysterious Psalm David, speaking by the Holy Ghost, was carried beyond himself, and did see in prophetic vision that his son would also be his Lord." He very properly shows that both our Lord's argument, and also that of the Epistle to the Hebrews, fails, if we suppose the Psalm to have a first reference to David. He says: "If the writer of the epistle had supposed that David himself was a priest after the order of Melchizedek, what would have become of his argument that the abrogation of the Levitical priesthood was signified by the fact that the priesthood of Christ was after the order of Melchizedek?"

Prof. Orelli, though he inclines to the fanciful idea of Nathan being the author, and that the priesthood

[17] "Messianic Prophecies in Historic Succession," p. 90.

was conferred on David, a type "through the medium of whose person this Psalm beholds the future," fully maintains its Messianic character. He says: "The fulfilment of this Psalm in its highest significance was claimed by Jesus in the passage quoted above as raising Him above David. And certainly, as those expressions were inspired by the Spirit of God, they best found their fulfilment in David's perfect Son. Him has God exalted above everything earthly; making Him sit down 'at the right hand.'"[18]

Lange, in his able and learned commentary, strongly maintains the Messianic character of this Psalm. After declaring that Melchizedek "appears as the type of the Messiah," he says: "Thus did the Synagogue understand it in earlier times. Thus has the Christian Church at all times understood it. And the merely and strictly scientific expositors would return to a greater extent than they have done to the prophetico-Messianic interpretation, if they could succeed in abandoning altogether the anti-historical method of transferring Old Testament conceptions and expressions to the person and life of Jesus Christ, as well as the unhistorical allegorizing and spiritualizing method of interpreta-

[18] "Old Testament Prophecy," p. 157.

tion, and would also treat the several declarations of the Psalm as matter of future historical realization."

Prof. Briggs says: "Psalm cx. cites an utterance and oath of Jehovah to the Messiah, enthroning Him at his right hand as the priest-king after the order of Melchizedek." Of the intimation of the enthronement and the presence of Jehovah at his right hand in the battle, he says: "This idea was never realized in the history of Israel. It belongs to the great High Priest after the order of Melchizedek, who reigns on the heights of the heavenly Zion until all things are subdued to His heavenly sceptre."[19]

Canon Cheyne, in his Commentary on Isaiah ix. 6, says: "But we do find the Messiah in a well-known Psalm, invited to sit on the right hand of Jehovah (Psa. cx. 1), and it is only a step further to give Him the express title, 'God the Mighty One.'"

Prof. Workman's style of dealing with Christ's own reference to this Psalm, furnishes a striking illustration of the way in which the adoption of a false theory may compel a man to make extraordinary assumptions. Jesus asked the Pharisees this question: "What think ye of the Christ? whose son is He? They say unto Him, The son of David. He saith unto them, How then doth David in the

[19] "Messianic Prophecy," p. 134.

spirit call Him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand till I put thine enemies underneath thy feet." (Matt. xxii. 42, 43.) Now the whole significance and point of this reference to the 110th Psalm, turns upon David being its author, and the reference being to the Messiah. If this is not true, there is no relevancy in the Saviour's words. How does Dr. Workman get over the difficulty? By assuming that though Christ knew that David did not write the Psalm, and that it did not refer to the Messiah, yet He addressed the Pharisees as if He thought the prevailing view of the authorship and Messianic character of the Psalm were true, in order to embarrass and confound the Pharisees. The Jewish Scribes and Pharisees of our Lord's day were quite as likely to know the author and meaning of this Psalm as Dr. Workman. But the sophistical part ascribed to Christ by this exposition, is unworthy of the Son of God, in whom was no guile.

The Messianic King.

Psalm ii. 6-8.

Yet have I set my King upon my holy hill of Zion. I will tell of the decree: The Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I will give thee the nations for an inheritance, and the uttermost parts of the earth for a possession.

The whole of this Psalm is Messianic, but we have quoted only those verses whose reference to the Messianic King is most specific. Whatever application may have been made to David, or Solomon, or any local king, there is too much in the Psalm which cannot be applied to any earthly monarch, to limit the meaning to such local applications.

Prof. Workman, however, with his characteristic readiness to deal in positive assertions, declares that this Psalm has reference to the reigning king; the term son refers to the theocratic king; and though a portion of the Psalm is applied to Christ in the New Testament, "there is no immediate reference in the Psalm to Him." This implies that the application was unwarranted, and should not have been made. The uniformity with which he accepts every objec-

tion against the historic interpretation indicates a strong bias.

Neither the date nor author of this Psalm is certainly known. The older interpreters, especially the Jewish writers, ascribe it to David's time. Ewald and Bleek assign it to the time of Solomon. Delitzsch inclines to the time of Ahaz.

Canon Cheyne, notwithstanding his leaning to the conclusions of advanced German criticism, says: "It is, I know, commonly supposed that the Psalm has a primary reference to circumstances in the life of David, but the ordinary Christian instinct seems to me much nearer the truth. Even Jewish tradition, so zealous for the honor of the Davidic lyre, has not ascribed this Psalm to David. Who, then, can the Son of Jehovah and Lord of the whole earth be, but the future Messiah, whom the prophets describe in such extravagant terms? Why should we expect the Psalms always to have a contemporary political reference?"[20]

Dr. Delitzsch says: "Hence Luther's translation, 'Kiss the Son,' is justified irrefutably. This second Psalm belongs to the most important Christological documents. It is not only because here the ideal king of the final period is called *Mashiach*, also the

[20] "Essays on Isaiah," p. 199.

name of the Messiah as God's Son secures here, compared with the general character of the promise (2 Sam. vii.), individual definiteness. The Midrash to the Psalm places Psalm ii. 7, and Daniel vii. 13, in reciprocal relations." [21]

Dr. G. F. Oehler, the distinguished Old Testament theologian, referring to different views of the Messianic Psalms, says: "The second view—the directly Messianic interpretation—is, on the other hand, fully borne out, even apart from any subsequent use of these songs, in the three remaining Psalms; in Psalm ii., which describes the victorious Prince as receiving in virtue of His divine Lordship, the whole earth as His inheritance." [22]

Bishop Perowne, in his able and scholarly Commentary, says: "That the Messianic interpretation of this Psalm was the earliest is admitted by the Jews themselves. Kimchi says: 'Some interpret this Psalm of God and Magog, and the anointed as King Messiah; and so our Rabbis of blessed memory have expounded it, and the Psalm so expounded is clear; but it is more natural to suppose that David spoke it of himself, as we have interpreted it.'" After a critical review of the Psalm, and a careful

[21] "Messianic Prophecies," p. 156.

[22] "Theology of the Old Testament," p. 524.

examination of the different views of commentators, Bishop Perowne concludes thus: "He begins to speak of an earthly king and his wars with the nations of the earth; but his words are too great to have all their meaning exhausted in David, or Solomon, or Ahaz, or any Jewish monarch. Or ever he is aware, the local and temporal are swallowed up in the universal and eternal. The King who sits on David's throne has become glorified and transfigured in the light of the promise."

Prof. Briggs thus summarizes the import of this Psalm: "Psalm ii. represents the Messiah, enthroned on Mount Zion, at the right hand of Jahveh, his son, citing a divine decree entitling him to the position, with all its prerogatives of universal and everlasting sovereignty." [23]

Prof. Orelli says: "The Messianic King here declares the import of the divine Sonship conferred on Him, and that in reference to His relation to the world: As God's Son He claims rule over the world. Thus we assume that the Messianic King is Himself the singer. At all events, His divine kingly feelings find expression here. . . . In whom these divine words found their true fulfilment has never been matter of doubt in the Christian Church. One alone

[23] "Messianic Prophecy," p. 134.

could call Himself, in the deepest and fullest sense, 'Christ the Son of the living God.'"[24]

This Psalm is directly applied to Christ in the New Testament. Not a mere accommodated reference; but in the sense of meaning that Jesus Christ is the Being here foretold. In the Epistle to the Hebrews, the first verse is quoted to show Christ's superiority to the angels, which would be both unmeaning and misleading, if Christ was not the One spoken of. St. Paul (Acts xiii. 33) quotes the words of the Psalm: "Thou art my Son: this day have I begotten Thee," as spoken of Jesus. It is generally held that there is a direct reference to this Psalm in Peter's confession, "Thou art the Christ the Son of the living God." (Matt. xvi. 16.)

Messiah as the Child of Promise.

Isaiah vii. 14; ix. 6.

Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel.

For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

[24] "Old Testament Prophecy," p. 158.

We conjoin these two passages, because it is the same child mentioned in the first who is more fully and exultantly characterized in the second. His character and mission are revealed in still greater completeness in chapter xi. Any exegesis which excludes the relation which these three passages hold to each other is defective. Prof. Franz Delitzsch says: "It is the Messiah whom the prophet here beholds as about to be born; then in chapter ix. as born, and in chapter xi. as reigning—three stages of a triad which are not to be wrenched asunder, a threefold constellation of consoling forms, illuminating the three stadia into which the future history of His people divides itself in the view of the prophet."[25] A similar view is held by most Christian scholars.

At the time of this prophecy, Judah was threatened by a combined attack of the kings of Israel and Syria. This caused great alarm and dismay to King Ahaz and his people, as they had been already sadly defeated. Isaiah was commissioned to encourage and reassure the king and the people with promises of relief and victory. He went with his son, as commanded by the Lord, to Ahaz, and gave him assurances of deliverance; but

[25] "Delitzsch's Prophecies of Isaiah," p. 208.

Ahaz did not believe. Then Isaiah told him to ask a sign from God; but Ahaz, who was depending on help from the king of Assyria, declared he would not tempt God. After this refusal of Ahaz, the prophet, addressing the house of David, says: "Therefore, the Lord Himself shall give you a sign; Behold, a virgin shall conceive," etc.

This passage has called forth a great deal of criticism and discussion. It has evoked a variety of interpretations. Because it has been quoted and applied to the mother of Jesus, by St. Matthew, there has been a determined effort, on the part of Rationalist commentators, to deny and disprove the Messianic character of this prophecy. If this could be done, it would conduce to break down and destroy the value and force of the New Testament references to the fulfilment of Old Testament prophecies. Prof. Workman admits that Isaiah ix. 2-7, has reference to an ideal person; but Isaiah vii. 14, which speaks of the virgin and the child to be born, is classed by him with passages that merely refer to some person living at or near the time. He has shown special anxiety to make out that this is not a prediction of the Messiah.

The interpreters of this passage have been divided into three classes: (1) Those who refer the

prophecy wholly to the time of Ahaz; (2) Those who hold that it is a prophecy of the Messiah; and (3) Those who consider it as having a double application, first to an event in the prophet's own time, and also to the birth of Christ. The first view, viz., that the reference is wholly local and temporary, is held by all recent Jewish writers, and by Gesenius, Hitzig, Knobel, Handiwerk and Anger, among nominally Christian writers. It is suggestive that Prof. Workman holds the same view as these Rationalists. Several theories have been propounded by those who deny its direct Messianic import. It has been argued that it is a reference to Hezekiah the son of Ahaz, who was to be a deliverer of his people. But the best authorities hold that Hezekiah was born several years before, and was at least nine years old at this time. At any rate, he was already born, and he was not a prince of peace, by any means. This Prof. Cheyne considers conclusive against this theory. Another theory is that it was Isaiah's own wife and child that are here spoken of; but there are cogent objections to this supposition. The word *almah*, translated "virgin," could not with propriety be applied to a married woman, who was the mother of Shearjashub. In the next chapter she is called "the prophetess," which appears to be the name by which

she was known. The Messianic dignity of the boy, as seen in chapter viii. 8; the fact that when the sons of Isaiah are meant, they are distinctly named; the peculiarly emphatic way in which the mother of the child is introduced; as well as the absence of any reference to anything, such as this theory supposes, having occurred—all bear strongly against this exposition. Besides, if the prophet referred to his sons, when his sons were concerned, why should he not make a similar reference here? Or, why should a son who had one symbolic name, receive another? The force of these objections have been met only by conjectures, which are sustained by no evidence. The speculation of Hoffman, Knobel and Weir, that "the young woman" is the people of Israel, seems but to show the ingenious theories that men will adopt in order to oppose what they do not want to accept. The theory of Eichorn, Kuenen and Prof. Robertson Smith, that it means any young woman who should become the mother of a son at that time, and call him Immanuel as a memorial of the foretold deliverance, is untenable. As Canon Cheyne shows, by this we get no sign at all, whether of promise or threatening. This interpretation is also entirely inconsistent with Isaiah viii. 8, where this child "Immanuel" is

addressed by the prophet as an individual. That this prophecy refers to the Messiah is strongly sustained by cogent considerations. There is an evident reference to the event here foretold in the words of Micah v. 3, "until the time that she which travaileth hath brought forth." The circumstances are too solemn, and the evident importance of the event foretold too great, to find a satisfactory fulfilment in any local event of that time. The further and fuller reference to this child of promise in chapters ix. and xi. clearly shows that it is a prediction of the Messiah. The name "Immanuel," "God with us," by which the child was to be called, is too sacred and significant to mean nothing but what is implied by the non-Messianic interpretations. The language of Isaiah viii. 8, which speaks of Judah as "thy land, O Immanuel," requires a Messianic interpretation. The words are quoted by St. Matthew as a prophecy fulfilled in Jesus Christ. The event of Christ's birth is an actual fulfilment which corresponds with this prophecy, and helps us to understand its meaning. If any of the interpretations which apply the prophecy to the wife of Ahaz, or to the wife of Isaiah, or to any one else, could be shown to actually correspond with an historic event of the time, would not those who advocate such a theory cite the facts

in proof of the correctness of their interpretation? Why, then, should those who apply the prophecy to the birth of Christ be denied the right of a similar appeal to historic facts which vindicate their view?

Several objections have been urged against the historic interpretation. It is alleged that the Hebrew word "*almah*," has not the special meaning of "virgin," by which it has been translated; hence, that if it had been intended to convey the strict meaning of virginity, the word *bethulah* would have been used, and not *almah*, which might be applied to a young married woman. Even scholars who admit that this is in the main correct, do not think it materially affects the interpretation; for the use of the word, rather than its etymology, determines its meaning. Dr. Pusey, in a learned note to a university sermon, ably defends "virgin" as the right translation. Canon Driver says: "Probably the English word "damsel" would be the fairest rendering," Delitzsch approves of Luther's rendering the word by "a maid." Canon Cheyne, indeed, holds that the context of Isa. ix. 14, does not compel us to decide that *almah* has any but the logically correct rendering, "a young woman." The Revised Version, however, retains "virgin," but adds "or maiden" in the margin. Besides Isa. ix.

14, the word *almah* occurs in the Old Testament in six places (Gen. xxiv. 43; Ex. ii. 8; Psalm lxviii. 26; Prov. xxx. 19; Cant. i. 3, vi. 8), in all of which it denotes a young unmarried woman. From all this it will be seen that, even if it be conceded that the etymology of the word does not compel its restriction to a meaning identical with that of the word "virgin," there is no force in the objection, as against the sense in which St. Matthew quotes and applies this prophecy to the birth of Jesus Christ.

It has been objected that a prophecy of a Redeemer who was to be born 700 years later, could not be a sign to Ahaz of a speedy deliverance from his threatening foes. It might be retorted that it is equally hard to see how the birth of an ordinary child could be a sign or pledge of deliverance. It is, however, by no means clear that this sign of the birth of Immanuel was given to Ahaz at all. The wicked and unbelieving king had rejected the prophet's offer of a sign from heaven, Isaiah would not, therefore, be likely to thrust another sign upon him, which required greater faith and more spiritual discernment. Rebuffed by Ahaz, he turns and addresses himself to the house of David, not to the king. Canon Cheyne deems it probable that the discourse which follows

the refusal of Ahaz, was spoken at a different time and place from his previous words to Ahaz. The natural conclusion is that the prophet introduces by the second "sign" something greater than the first. The words were probably spoken to the people who had faith in Isaiah; and, as in other places, the prophet's vision rises and broadens, till he passes from things local and temporary, to things relating to the future Messianic kingdom.

It has also been pointed out, in reply to the same objection, that the assurance of a coming Messiah of the royal line of David, would be a pledge to the house of Ahaz, that they were not to be destroyed by the Syrians. It has been pertinently remarked by Hengstenberg, that this objection, based on the distance of the event, equally bears against all Messianic prophecies. Their fulfilment was distant; and yet we know that in times of the greatest distress the people of Israel were cheered and encouraged by the hope of this coming deliverer. Promises of future blessing and deliverance have often sustained under present sufferings.

Of greater force than either of these objections, against an exclusively Messianic interpretation of this prediction, is the argument that its scope seems to indicate a reference to existing or near events, in

which the prophet's words would find a fulfilment. This is especially true of the declaration in verse 16, that "before the child shall know to refuse the evil and choose the good, the land whose two kings thou abhorrest shall be forsaken." That is, that in a short period, indicated by the increased intelligence of the child, the kingdoms of Syria and Israel should be overthrown and forsaken.

These considerations have led some Biblical theologians, who firmly hold that this is a Messianic prophecy, to interpret it as having reference both to events of the prophet's own time and to the future Messiah. This is not, as we understand it, that the words have a double meaning; but that persons and events were prophetic of Christ in a typical sense. Dr. Pye Smith says: "This passage, therefore, comes under the class of testimonies which had a primary, but inferior and partial, reference to some proximate person or event; but had another and a *designed* reference to some remoter circumstance, which when it occurred would be the *real* fulfilment, answering every feature and filling up the entire extent of the original delineation."[26]

The Rev. Albert Barnes and others take a similar

[26] "Scripture Testimony to the Messsiah," p. 239.

view. Mr. Barnes deems the considerations in favor of referring it to the birth of a child in the time of Isaiah to be unanswerable; and the considerations in favor of an ultimate and absorbing reference to the Messiah equally unanswerable. It is easy to see that expositors who know that persons and events in the Old Testament are introduced as prophetic types, and who cannot believe the passage to have exclusive reference to the Messiah, may regard the passage as typical and prophetic of Christ. At any rate, this interpretation does not contravene the New Testament application of the prophecy to the birth of Jesus of Nazareth.

Some who refer the whole to the Messiah, think the prophet looked for His immediate advent. However, the time of the fulfilment was one of the things about which St. Peter represents the prophets as inquiring and searching. The testimony of most distinguished Hebrew scholars respecting the specific Messianic character of this passage is overwhelming.

Delitzsch says: "But, in any case, even if the prophet thought of one of the maidens of the then royal house (which he does not believe), the child thus prophesied of is the Messiah, that wondrous heir of the Davidic throne, whose birth is exultingly greeted in chapter ix."[27]

[27] "Commentary on Isaiah," p. 208.

Hengstenberg says: "In the Christian Church, throughout all ages, the Messianic explanation was the prevailing one. It was held by all the Fathers of the Church, and by all the Christian commentators down to the middle of the eighteenth century —only that some, besides the higher reference to the Messiah, assumed a lower one to some lower event of that period."[28]

Even Ewald says: "False is every interpretation that does not see that the prophet is here speaking of the Messiah to be born, and hence of Him to whom the land really belongs, and in thinking of whom the prophet's heart beats with joyful hope."[29]

Oehler says: "The passage, Micah v. 3, on the other hand, is parallel with the prophecy, Isaiah vii. 14, of the birth of Immanuel from the *almah*, a passage whose reference to the Messiah is demanded by its connection with Isaiah ix. 6, though the interpretation now prevailing regards it as only typically Messianic."[30]

Canon Cheyne shows the untenable character of the anti-Messianic theories, and answers objectors. He says: "We may regard this prophecy as the

[28] "Christology," Vol. III., p. 48.

[29] Quoted by Dr. Gloag, p. 197.

[30] "Old Testament Theology," p. 527.

first rough sketch of the Messianic doctrine, to be filled up on subsequent opportunities."[31]

Canon Driver denies that any of the assumptions which make the prophecy apply only to local and current events are satisfactory. He says: "It is the Messianic King, whose portrait is here for the first time in the Old Testament sketched distinctly."[32] Dr. Driver also identifies the child of Isaiah vii. 14, with the portrait of Messiah in chapter xi. In a note he says: "This view of the prophecy of Immanuel is supported by Micah v. 3, written not many years later, and with apparent reference to Isaiah vii. 14. Judah, it is there said, will be given up 'until the time that she that beareth hath brought forth.'"

Prof. C. A. Briggs says: "The passage is a Messianic passage, and the prelude to the predictions of the Messianic King which follow in Isaiah and in Micah." He also says: "There is no reason why we should seek a fulfilment of the sign in the time of Ahaz, it is a sign which was expressly assigned to the future. It matters little whether the prophet or his hearers looked for a speedy fulfilment. It was not for them to measure the times and intervals of

[31] "Isaiah," p. 48.

[32] "Isaiah," p. 42.

the Divine plan of redemption. If they looked for the birth of such a son in the time of Ahaz or Hezekiah, they were disappointed. There is no historical evidence of any such birth, or any such child."[33] Calvin, Vitringa, Orelli, Fairbairn, and all Christian commentators, not of the Rationalist school, maintain its strictly Messianic character.

Isaiah ix. 6, 7, is a magnificent outburst of prophetic exultation, in which the prophet announces the birth of the Messiah, as it breaks upon his vision as if already accomplished. It demands nothing in the way of argument or defence to vindicate its Messianic import. Nearly all who believe in a supernatural revelation and a divine Messiah admit that it is a prophecy of the Christ of God. The divinely exalted names, Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace, here applied to the prospective new-born Messianic King, vindicate his title to the throne. These exalted names of themselves exclude the idea that Hezekiah, or some other king of Judah, is spoken of.

Canon Cheyne, referring to the verses that precede this prediction of the birth of Christ, says: "It is most remarkable (and might at first sight justify a suspicion of interpolation), that Isaiah, a man of

[33] "Messianic Prophecy," p. 197.

Judah, should have delivered this exuberant promise to the border districts of Israel, especially as their inhabitants had approximated more to heathenism than those of the rest of Israel. The coincidence with the circumstances of Jesus Christ, is too remarkable to be explained away. The Jews certainly inferred from this passage of Isaiah, that the Messiah would appear in Galilee." [34]

Referring to the prediction which introduces this exultant announcement, Dr. Riehm says:

"Quite unassailable, however, by historical criticism is the remarkable coincidence of the New Testament record of fulfilment with the prophecy in Isa. ix. 1., according to which the light of the Messianic salvation was to shed its rays, first upon the inhabitants of the tribal districts of Zebulon and Naphthali, the region by the sea of Gennesaret and the Jordan." [35]

This announcement, therefore, derives special significance from its setting. It occurs in this prophetic description of the blessings of the Messianic advent, when "the people who walked in darkness see a great light;" which prediction is declared in the New Testament, to have been fulfilled by

[34] "The Prophecies of Isaiah," Vol. ii., p. 205.

[35] "Messianic Prophecy," p. 312.

Christ's first teaching in Galilee. The announcement of the birth of the Christ in the sixth verse, supplies the cause that accounts for the victory and blessings foretold in the previous verses. From the similar language in both, it can hardly be doubted that there is a direct reference to the seventh verse, in the announcement of the angel to Mary, that to the Child to be born the Lord God should give the throne of David His father, and He should reign over the house of Jacob forever. (Luke i. 32, 33.) What is prophecy in the one place is fulfilment in the other.

These titles are not meant to be a proper name of the Messiah. They are appellations designed to make known His exalted character. Orelli's idea that all that is in these names is included in the name Immanuel, "God with us," is true. Referring to this verse, he aptly says: "Thus the name Immanuel, assigned to the child of the future, has unfolded itself. Divine wisdom, divine strength, paternal love, faithful as God's, divine righteousness and peace are ascribed to Him in such a way, indeed, that His person also appears divine; He perfectly exhibits God in the world, consequently His dominion is God's dominion on earth." [36]

[36] "Old Testament Prophecy," p. 277.

The method adopted by those who have denied that this is a prophecy of the Christ, is to tone down the meaning of these lofty words, and to make it appear that these, or terms of similar import, have been applied to human beings. The greatest of the Jewish prophets was not a flatterer, who would apply such extravagant titles to an earthly prince. The significance of these names, their various translations, and effective replies to those who have sought to explain away their high significance, will be found in such writers as Delitzsch, Hengstenberg and Orelli. The latter forcibly says: "Every Judaizing and rationalizing attempt to adapt the insignia conferred on the Messiah here, to a man of our nature, degrades them, and with them the Spirit who framed them. One alone could claim them as His, and for Him they were already designed."[37]

It would be superfluous to quote other authorities, to show that this ninth of Isaiah has been interpreted by the greatest Biblical scholars of the age as a direct prophecy of Christ's birth and character. Even Dr. Priestly, the Socinian, is quoted by Dr. Pye Smith as saying, that this is "*evidently* a reference to the Messiah."

[37] "Old Testament Prophecy," p. 277.

The Branch of Jesse.

(Isaiah xi. 1-10.)

"And there shall come forth a shoot out of the stock of Jesse, and a Branch out of His roots shall bear fruit: and the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and His delight shall be in the fear of the Lord: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall he slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins. And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the basilisk's den. They shall not hurt

nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And it shall come to pass in that day, that the root of Jesse, which standeth for an ensign of the people, unto Him shall the nations seek; and His resting place shall be glorious."

The idea here is that from the house of David, represented by the stump of a tree that had been cut down, the Messiah shall come like a shoot. This is an intimation that when Judah is low and the house of David no longer flourishing, Christ shall arise and rule in righteousness. The language is highly figurative, and cannot be interpreted literally; but unless the existence of Messianic prophecy be wholly denied, this prophecy must point to the coming Redeemer. To object that it is not Messianic, because there are some things which are deemed not strictly applicable to Christ, is to forget the highly symbolic and typical character of the prophecy. The blending of the earthly and spiritual in the same vision is an oft-recurring characteristic of these prophecies. What may be occult or mysterious does not disprove what is clear and comprehensible. As Prof. W. H. Greene, of Princeton, says, "That the prophet cannot emancipate himself entirely from the shackles of the dispensation under

which he lived, and cannot in all cases distinguish the figurative from the literal in his own predictions is, no doubt, true; also that he blends together in one view events widely separated in time, which are successive realizations of the same principle in the divine dispensations. But this only shows that the Holy Spirit intended more by the prophecy than was in all cases understood by the prophet himself." It may be safely said, that while the different features of this prophecy fitly designate the Messiah, they are inapplicable to any other being, either real or ideal. Nearly all Christian writers interpret this chapter as referring to Messiah's reign. Canon Cheyne says: "This prophecy supplements the vague predictions in chapters ix. and vii. It tells us that Messiah was to belong to the family of David; this is all which Isaiah appears to have known" (as to the family). Oehler says: "In the Messianic passage, Isaiah xi., the divine element in the Messiah appears only as the fulness of the Spirit of the Lord resting upon Him, and endowing Him for His righteous and happy rule."[38]

"Dr. Pye Smith says: "The Targum of Jonathan and others of the best Jewish and Christian interpreters regard it as a prediction of the Messiah."

[38] "Old Testament Theology," p. 524.

The Targum of Jonathan says: "From the children of Jesse a king shall proceed, and from his children's posterity the Messiah shall arise to greatness." Dr. Smith says, "Not only Rosenmuller, but even Eichhorn, De Wette and Gesenius maintain that the description can belong only to Messiah."[39] Delitzsch says, speaking of this passage: "The trilogy of the prophetic figures of the Messiah—as about to be born, as born, and as ruling—is now complete." Prof. Terry refers to this passage as "the Messianic prophecy and song, which occupy Isaiah xi. and xii." Driver, Briggs and Orelli all hold that this prophecy points to the coming Christ.

The Suffering Servant of Jehovah.

Isaiah lii. 13-15, and liii.

The description of the suffering Servant of Jehovah, beginning at the thirteenth verse of the fifty-second of Isaiah and ending with the twelfth verse of the fifty-third chapter, is the most striking and important of all the Messianic prophecies of the Old Testament. It has probably been more fully and frequently criticised and discussed by Jews and Christians than any other prophecy. The

[39] "Scripture Testimony," p. 259.

reason of this is obvious. The prophetic descriptions here are more full and minute than are found in any other place. The New Testament references to what is said here are more numerous and explicit than to any other prophecy.

It is extraordinary that in this chapter, which through all the Christian ages has inspired and strengthened faith in Jesus as the Christ of God, our Methodist Professor can find nothing but that, "though Messianic in its application, (it) contains passages which are not strictly Messianic, and which cannot be appropriately applied to Christ"—and that one verse is not applied to Christ by the evangelists. This, with an unwarranted sneer at the learned Hengstenberg, for his Messianic interpretation, is all our lecturer on "Messianic prophecy" finds for us in Isaiah liii. Surely one is justified in saying that, because of his Rationalist negations, his "eyes were holden that he should not know Him." Having accepted the theory that there is no such predictive reference to Christ in the Old Testament as would imply a miraculously revealed knowledge of the future, even the fifty-third of Isaiah cannot be excepted from being dissolved in this Rationalist crucible.

Because the vivid portraiture of this chapter has

been more frequently appealed to by Christians, in proof that Jesus of Nazareth was the Messiah, than any other prophecy, this has led modern Jews, Rationalists, and Infidels to labor sedulously, by special translations and expositions, to counteract or neutralize the force of the ordinary Christian interpretation. As has been already stated in a quotation from Dr. Pusey, comparatively nothing has been gained for a non-Messianic interpretation by special translations, though they have been numerous. Nearly every commentator has made his own translation, but the differences have not been material. The chief anti-Messianic interpretations are: (1) That the title Servant of Jehovah *refers to the prophets* as the messengers of God to the people; (2) That it denotes the Jewish people collectively; (3) That the title represents *the pious* portion of the exiles; (4) That the term is applied to the true ideal Israel; (5) That it means some person, such as Isaiah, Hezekiah, or Jeremiah.

Probably the most plausible of these non-Messianic interpretations is that of the Jewish writers, which regard the servant of Jehovah as a personification of Israel. But, as Prof. Briggs shows, where the suffering or death of the nation is spoken of, it is always in judicial punishment for their own sins; but He who is spoken of here is one who suffers

unjustly, not for His own sins, but for the sins of others. Besides, in other parts of the prophecy the Servant of Jehovah is contrasted with, and distinguished from, the people of Israel. For example, in Isaiah xlix. 6, it is said, "Yea, he saith, It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, that Thou mayest be my salvation unto the ends of the earth." Simeon, to whom it was revealed by the Holy Ghost that he should not see death before he had seen the Lord's Christ; and of whom it is said, "the Holy Ghost was upon him," applied the words, "a light to lighten the Gentiles," to the infant Jesus. (Luke ii. 32.) The supposition that it was Jeremiah who was here spoken of, and the theory of two Messiahs, a suffering son of Joseph and a triumphant son of David, require no special refutation.

In his book on this chapter, there is a dissertation on "The signification of *Ebed Yaveh*," by the Rev. W. Urwick, M.A., tutor in Hebrew, New College, London. He is known as an able theologian, as well as a thorough Hebrew scholar. As he has examined this subject critically and exhaustively, at the risk of some overlapping, I shall give a brief summary of the results of his examination.

The main argument for the suffering Servant in Isaiah liii. being Israel, is that Jacob or Israel is repeatedly addressed as "my servant" in the prophecies of Isaiah, and, therefore, that it must also mean Israel in the fifty-third chapter.

It is clearly shown by Mr. Urwick, (1) That the title "Servant of Jehovah," is not used in the same sense, but with various meanings throughout the prophecy; (2) That from chapter liii. to the end of the book, it is used only in the plural, and applied to those who embrace the offers of salvation; (3) That it sometimes refers to the prophet himself, or to the prophets as distinct from the people; (4) That it is often expressly given to Jacob or Israel; (5) That in three passages it cannot have any of these meanings. These passages are: First, Isaiah xlix. 6, which has been already quoted; secondly, Isaiah xlii. 1-5, "Behold my Servant, whom I behold; my chosen, in whom my soul delighteth; I have put my spirit upon Him; He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax will He not quench: He shall bring forth judgment in truth. He shall not fail nor be discouraged, till He have set judgment in the earth; and the isles shall wait for

His law." It is forcibly maintained that here the Servant is presented with a marked individuality of character and office, which requires something more than an application to a real or an ideal Israel. This passage is also quoted as applicable to Jesus and fulfilled in Him. (Matt. xii. 17-21.) The third passage, in which this title cannot be used in any of the senses previously referred to, is this prophecy about the suffering Servant of Jehovah, embracing from the thirteenth verse of chapter lii. to the end of chapter liii. The reasons given in this latter case are: (1) That the prophet here expressly speaks neither of a class, nor an ideal, but of an individual distinct from himself or his people; (2) That in no individual, or actual, or ideal community had this prophecy an adequate fulfilment, except in our Lord Jesus Christ; (3) That Christ and His apostles repeatedly refer to this prophecy as being fulfilled in Jesus. These reasons of Mr. Urwick are certainly forcible arguments against the most popular of the anti-Messianic theories.

The great question which claims an answer, and which cannot be evaded, is that addressed to Philip by the Ethiopian eunuch, "*Of whom speaketh the prophet this? of himself or of some other?*" An individual is certainly here spoken of, who can be

none other but the Messiah; for every other theory fails to correspond with the main points in the prophetic description. Prophecy is one half of a sphere, of which the other half is fulfilment. This, as we shall see, is one of those prophecies whose complex Messianic character is clearly seen in the light of fulfilment, but which never could have been fully seen without that light. In the words of Archbishop Whately, it is "like a complicated lock with many wards which but one key will fit."

Dr. Edersheim, who was himself a convert from Judaism, rejoices in the fact that "there is no fundamental divergence between Jew and Christian as regards the translation of this chapter. He says: "All admit that the subject of this prophecy is portrayed as holy in His beginnings; suffering sorrow, contempt and death; that He would be accounted a transgressor, yet that His sufferings were vicarious, those of the just for the unjust, and this by God's appointment; that in meek silence and willing submissiveness He would accept His doom; that His soul was an offering for sin which God accepted; that He made many righteous; that He intercedes for transgressors; that He is highly exalted in proportion to His humiliation; and that kings would submit to Him and His reign abide. To use, once

more, the language of Dr. Pusey: 'The question is not, What is the picture? in this all are agreed; but, Whose image or likeness does it bear?'" [40]

Leaving the answer to the inquiry here propounded for a future chapter, we will quote a few out of many testimonies to show that, notwithstanding Dr. Workman's confident assertions, many competent witnesses declare that the person here so vividly portrayed by the prophet is the Christ who was to come—the Redeemer and Saviour of the world.

Though it is impossible to discuss all opposite theories, it should be remembered that the Biblical scholars from whom we quote have, in all these cases, thoroughly examined the different translations and expositions, and the strongest things which have been advanced in favor of the anti-Messianic views; and they have rejected these interpretations because they deemed them not sustained by proper evidence.

Though the modern Jews deny the Messianic character of this great prophecy, many of the ancient Rabbis acknowledged that it was a prophecy of the Messiah. The Targum of Jonathan thus paraphrases Isaiah lii. 13: "Behold my Servant, the Messiah, shall prosper: He shall be exalted and

[40] "Prophecy and History," p. 107.

increased and strengthened exceedingly." Rabbi Abarbanel, who lived in the fifteenth century, says: "Christian scholars explain this prophecy as referring to that man who was executed toward the end of the second temple, and who, according to their view, was the Son of God, who became incarnate in the womb of the virgin. But Jonathan Ben Uzziel applies it to Messiah who is still to be expected; and such is also the view of the ancients, in many of their commentaries." "Hence," says Delitzsch, who quotes this passage, "even the Synagogue itself cannot help acknowledging that the course of the Messiah through glory to death is predicted here."[41]

The Jews, as we know, had the expectation that the Messiah would be a triumphant king, and they could not accept the idea of a lowly and suffering Christ; yet this was not true of all Jews, at all times. In the appendix to his "Scriptural Doctrine of Sacrifice," Principal Cave, of London, quotes extracts from the work of Dr. Wunsch, a learned German writer, who clearly proves that the idea of a suffering Messiah to make atonement was taught in the ancient synagogue. In one part of his work Dr. Wunsch "treats of the Biblical sacrifices as a

[41] "The Prophecies of Isaiah," p. 279.

symbolic and typical prophecy of a suffering and dying Messiah, and in the other part he treats of the Old Testament verbal prophecies of a suffering and atoning Messiah." Dr. Wunsch says: "A very ancient witness which refers the Isaianic prophecy to the Messiah, is the Midrash Tanchuma, which says: 'It is the King Messiah who thrives, advances, and is very exalted; He thrives more than Abraham, is more exalted than Moses, and more exalted than the ministering angels.'"

Rabbi Alshech, who lived in the middle of the sixteenth century, though disposed to apply Isaiah liii. to Moses or Israel, says: "On the testimony of tradition our old Rabbis have unanimously admitted that King Messiah is here (in Isa. lii. 13-15) spoken of. Therefore, we also, in agreement with them, conclude that the subject of prophecy is David, that is the Messiah, as is evident, and is confirmed by the Scripture, for the prophet Ezekiel, in the name of God, says: "And David my servant shall be king over them.'" Dr. Wunsch also quotes from Rabbi Alshech, to show that he applies Isaiah liii. 1, to King Messiah. He says: "There remains one witness which refers the fifty-third of Isaiah to the Messiah. It is a prayer of the synagogue which is offered every year by pious Jews at the Passover."

From their prayer he quotes these words, "He will be prosperous and high and very exalted, although He is now despised; He will do wisely, and punish and sprinkle many." "In this prayer," says Dr. Wunsch, "there are three verses of our prophecy recognizable at a glance, viz., Isaiah liii. 13, lii. 3, and lii. 13.[42]

The denial by modern Jews and Rationalists that this chapter refers to the Messiah, seems like an unintentional testimony that, if this was conceded, they could scarcely deny that it directly pointed to Jesus Christ the suffering Redeemer. Even Gesenius, in spite of his Rationalism, says: "It was only the later Jews who advanced this interpretation, no doubt, in consequence of their controversies with the Christians."[43]

Prof. Delitzsch, commenting on the Servant of Jehovah, in a note in his revised commentary on Isaiah, says: "I am delighted to find myself in agreement with my friends, the Oxford scholars, investigators in the field of Old Testament criticism, T. K. Cheyne and S. R. Driver, in holding that the symbolical prophecy of the great Sufferer is meant to refer to One, and this in the actual fulfilment of

[42] Cave's "Scriptural Doctrine of Sacrifice," p. 494.

[43] Quoted by Hengstenberg, Vol. II., p. 311.

history is Jesus the Christ." Still more emphatically he says: "Every word here is, as it were, written under the cross, on Golgotha; and this remark applies to what has just been stated ("He made intercession for the transgressors"), which has been fulfilled in the words of the crucified One, 'Father, forgive them, for they know not what they do.'"[44]

Prof. Driver, though he clings to the idea that there is here a typical miniature of Israel, admits that the miniature "is a prefigurement of the human personality of Christ." He says: "It cannot be doubted that, as Christendom from the beginning has seen, the character thus delineated by the prophet with such genius and power was realized by Jesus of Nazareth."[45]

After fully considering various theories, Prof. von Orelli answers the question, Who is meant by the Servant of Jehovah? by saying, "Without doubt, it is the true Redeemer, the Saviour of His people, whom the prophet meant to depict under this humble yet honorable name." He says: "There can be no doubt that among the testimonies which our Lord found in Scripture to the necessity of His

[44] Delitzsch, "Isaiah," Vol. II., p. 312.

[45] "Driver's Isaiah," p. 40.

suffering and death, this prophecy of the second part of Isaiah stood in the foremost line."[46]

Principal Cave, of Hackney College, in his able and scholarly work, "The Scriptural Doctrine of Sacrifice," says of this chapter: "To the previous feature of the regal and divine Messiah, Isaiah now adds another, of the Messiah who suffers vicariously for human sin" (p. 211).

Prof. C. A. Briggs, commenting on this chapter, says: "This prophecy of the servant who dies and rises from the grave, finds its only fulfilment in the death of Jesus Christ, and in His resurrection and exaltation to His heavenly throne."[47]

Prof. Cheyne, advanced critic though he is, referring to this chapter, speaks of "the extraordinary resemblance of the description to the person of Jesus Christ." He thinks "we may hold that the Divine Spirit overruled in such a way the mental process of the prophet, that he chose expressions which, while completely conveying his own meaning, also corresponded to a future fact in the life of Jesus Christ." "And so," he says, "we come round to the judgment of the plain reader, that the hand of God is in this extraordinary correspondence; and

[46] "Old Testament Prophecy," p. 404.

[47] "Messianic Prophecy," p. 363.

as we read the chapter afresh, we are conscious of something of the impression which it produced upon the Earl of Rochester, whose vivid language is traceable in his biographer's report. 'He said to me,' says Bishop Burnet, 'that as he heard it read he felt an inward force upon him which did so enlighten his mind and convince him, that he could resist it no longer; for the word had an authority which did shoot like rays or beams in his mind; so that he was convinced, not only by the reasonings he had about it, which satisfied his understanding, but by a power that did so effectually constrain him that he did ever after as firmly believe in his Saviour, as if he had seen Him in the clouds.'"[48]

The Rev. George Adam Smith, of Scotland, has already been quoted. There is scarcely any Biblical scholar in the ministry of any Protestant Church who has gone further on the line of the "higher criticism" of Germany than he. Yet even he is far more definite with regard to the Messianic character of this wonderful chapter than Prof. Workman. He maintains "that the Old Testament knows nothing of a bearing by Israel of the sin of the Gentiles." Mr. Smith holds, indeed, that the resemblance of Christ to the suffering Servant is not

[48] "Prophecies of Isaiah," Vol. II., p. 208.

perfect in all its details; and he speaks as if Israel had learned by their own experience the doctrine of vicarious suffering set forth in this chapter. But he says: "There are very strong reasons, both in the text itself and in the analogy of other prophecy, to suppose that an individual portrait is intended." Mr. Smith does not exclude the light which fulfilment sheds on the meaning. He says: "All this parallel between Jesus of Nazareth and the Servant of the Lord is unmistakable enough, even in this mere outline; but the details of the Gospel narrative and the language of the Evangelists still more emphasize it." He asks explicitly respecting the mysterious sufferer: "Who was He then? What was His name among men? Where shall we find Himself? Has He come, or do you still look for Him?" These questions are not answered in the prophecy. Here is Mr. Smith's answer: "But about five hundred and fifty years after this prophecy was written, a man came forward among the sons of men—among this very nation from whom the prophecy had arisen; and in every essential of consciousness and of experience He was the counterpart, embodiment and fulfilment of this suffering servant and his service. Jesus Christ answers the questions which the prophecy raises and leaves un-

answered. In the prophecy we see one who is only a spectre, a dream, a conscience without a voice, without a name, without a place in history. But in Jesus Christ of Nazareth the dream becomes a reality; He whom we have seen in this chapter only as the purpose of God, only through the eyes and conscience of a generation yet unborn, He comes forward in flesh and blood; He speaks, He explains Himself, He accomplishes, almost to the last detail, the work, the patience, and the death that are here described as ideal and representative. The correspondence of details between Christ's life and this prophecy, published 550 years before He came, is striking; if we encountered it for the first time, it would be more than striking, it would be staggering."[49]

Dr. A. McCaul, for many years Professor of Hebrew and Old Testament exegesis in King's College, London, forcibly says: "The prophetic picture of the sufferings of Jesus of Nazareth is so life-like, that when it has been for the first time brought before Jews ignorant of the passage, they have affirmed that the chapter has been inserted in the Christian editions of the Hebrew Bible; whilst

[49] "The Book of Isaiah," by George Adam Smith, M.A., Vol. II., p. 367, 1890.

others, not a few, have been brought by it to faith in Christ. It is not, therefore, to be wondered at that for more than seventeen centuries the Christian Church received the prophecy as genuine; and that the Fathers, the mediæval writers, the Reformers, Protestants and Romanists after the Reformation, with the one exception of Grotius, interpreted it of our Lord, until Deistic infidelity found its way into the hearts and minds of so-called Christian divines, and the necessities of the new theology imperatively demanded a new interpretation." [50]

The Place of the Messiah's Birth.

Micah v. 2.

"*But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting.*"

Dr. J. Pye Smith observes: "This remarkable passage possesses the common character with many others in the prophecies; that it makes the sufferings and deliverances of the Jews from their Assyrian and other enemies, occasions of rising to animated

[50] "Essay on Prophecy," p. 147.

descriptions of the Messiah and the spiritual happiness of His reign; the objects of repeated promise and anxious hope." Dr. Smith also quotes a very expressive testimony on this text from the learned J. D. Michaelis, who says: "I cannot possibly understand this verse otherwise than as declaring that a great king would be born to the nation of Israel in Bethlehem: and if not a word occurred in Matthew ii. 5, 6, on the explication of this text, I could not but believe that its subject is Christ, the Christ who was born under the reign of Herod." Another learned author says: "This prophecy of Micah is, perhaps, the most important single prophecy in the Old Testament, and the most comprehensive, respecting the personal character of the Messiah and His successive manifestations in the world. It crowns the whole chain of prophecies descriptive of the several limitations of the blessed seed of the woman, to the line of Shem, to the family of Abraham, Isaac and Jacob, to the tribe of Judah, and to the royal house of David, here terminating in his birth at the City of David. It carefully distinguishes his human nativity from his eternal generation; foretells the rejection of the Israelites and Jews for a season; their final restoration, and the universal

peace destined to prevail throughout the world in "the regeneration." [51]

The Targum of Jonathan thus paraphrases it: "And thou Bethlehem of Ephrata, little art thou to be reckoned among the clans of the house of Judah; out of thee shall proceed in my presence the Messiah to exercise sovereignty over Israel; whose name has been called from eternity, from the days of the everlasting period." The Rabbis Kimchi, Jarchi and Abarbanel, who reject other prophecies, apply this to the birth of the Messiah. It is evident from the answer of the Sanhedrim to Herod's question (Matt. ii. 6), that it was the prevalent opinion among the learned Jews of that day that this prophecy meant that the Christ would be born in Bethlehem. The same thing is expressed in John vii. 42. When it was intimated that Jesus was the Christ, some who thought he had been born in Galilee said: "Hath not the Scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" The attempt of some Jews and Rationalists to apply this prophecy to Zerubbabel scarcely demands any reply. He was not born in Bethlehem, but in Babylon; and his life does not at all correspond with the prophecy. Even

[51] Hale's "Analysis of Chronology," Vol. II., p. 463.

Dr. Addler, the chief Rabbi of the English Jews, says: "The prophet here speaking of the Redeemer, whose advent we await, apostrophizes the little village of Bethlehem, the birth-place of David, from whom the Messiah was to spring."[52] Hengstenberg says: "That, in the prophecy under consideration, Bethlehem is marked out as the birth-place of the Messiah, was held as an undoubted truth by the ancient Jews."

The way in which most modern Jews deny this to be a prophecy that Christ is to be born in Bethlehem, is an involuntary testimony to the evidential force of the fulfilment of this prophecy by our Redeemer. There is another reason why modern Jews have been disposed to give up this common interpretation. After the Jews had been expelled from Bethlehem by an edict of the emperor Hadrian, those who still looked for the Messiah could not well admit that Bethlehem was to be His birth-place. Against such persons there was great force in the objection of Tertullian. In his "Answer to the Jews," chapter xiii. he says: "How, therefore, will a 'leader' be born from Judea, and how far will he 'proceed from Bethlehem,' as the divine volumes of the prophets do plainly announce, since none at all

[52] "Course of Sermons," p. 148.

is left there to this day of (the house of) Israel, of whose stock Christ could be born?" Their baseless fiction that the Messiah was born at Bethlehem on the day of the destruction of the temple, but that on account of the sins of the people he was carried away in a storm and kept concealed, only shows the desperate straits to which a rejection of the truth can reduce even acute people.

The striking correspondence between some of the prophecies of Micah and those of Isaiah, the reference to the blessings of the Messianic reign, and the rich Gospel truths presented in his prophetic teaching, make a fitting setting for this direct prediction respecting the place of Messiah's birth, and confirm the Christian interpretation of this prophecy. Delitzsch and other eminent commentators hold that verse 3 here refers to the same birth foretold in Isaiah vii. and ix. Of this verse Hengstenberg says: "With respect to the words 'until the time that she who travaileth hath brought forth,' there is an essential difference as to the decision of the main point. One class of interpreters — comprehending Eusebius and Cyril, and by far the greatest number of the ancient Christian expositors; and among more recent, Rosenmuller, Ewald, Hitzig, Maurer and Caspari — understand by 'her who travaileth,' the

mother of the Messiah. Another class understand the congregation of Israel." [53]

As the passage is one of great interest and significance, we make a few further quotations from leading Old Testament scholars and commentators. It will be seen that they strongly maintain that the prophecy foretells the place of the birth of the Messiah.

Hoffman, who has no undue leaning to orthodox interpretations, says: "The ruler who at last will come forth from Bethlehem proceeds and is in course of coming from times of inconceivable length. For since it is He who is the goal of the history of humanity, of Israel, of the Davidic house, all advances in that history are but beginnings of His coming, goings forth of the second son of Jesse." Orelli agrees with this, and says: "The prophet sees the glorious Prince of Peace issuing not out of David's stronghold on Zion, but out of the obscure shepherd town from which the first David was called to the throne." [54]

Oehler says: "According to verse 2 the Messiah is indeed to proceed from Bethlehem, the small and insignificant town of David; but 'His goings forth' are 'from of old, from the days of eternity.'" [55]

[53] "Christology," Vol. I., p. 513.

[54] "Old Testament Prophecy," p. 308.

[55] "Old Testament Theology," p. 526.

Riehm says: "Besides this, we may refer, for example, to the prediction that the Messiah would go forth from Bethlehem; by which it would be conveyed to the prophet that the kingdom of the house of David, after it had sunk to the lowest condition through the judgments of God, would, by the Messianic King, as another David, be raised to the highest glory, and thus a second time a deliverer should go forth from the little insignificant Bethlehem; a prediction which, through the birth of Christ there, if the record is admitted to be historical, secures fulfilment, not only according to its ideal contents, but according to its literal reading also."[56]

This is an explicit testimony to the directness of the prediction, as well as to its specific fulfilment by Jesus Christ, from this progressive and independent scholar and theologian. And yet, all that Prof. Workman has to say about this passage is to point to it as an illustration of passages that, though "applied to Christ in the New Testament, refer originally either to an *ideal* person who was expected in the future, or to a *real* person who was living at or near the time of its delivery." Thus he tells us, when Christ said words in Isaiah liii. 12, must be fulfilled in Him, "he merely meant that what is said of the ideal person in Isaiah must *also* be accomplished in Him."

[56] Riehm's "Messianic Prophecy," p. 224.

Messiah the Righteous Branch.

Jeremiah xxiii. 5, 6.

"*Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and He shall reign as King and deal wisely, and shall execute judgment and justice in the land. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called,* The Lord our Righteousness."

This figure of a branch is used both by Isaiah and Zechariah to designate the coming Redeemer. It became, therefore, a prophetic proper name of the Messiah.

Prof. Orelli, in his commentary on Jeremiah, says: "In this utterance respecting the shoot to spring up again to David, Jeremiah unmistakably resumes the Messianic oracles of an Isaiah, Micah and other prophets. But he adds to the Messianic hope a richer, deeper meaning by the name attributed to the Messiah"—*The Lord Our Righteousness.*

The Targum of Jonathan reads: "Behold! the days are coming, saith the Lord, when I will raise up to David the righteous Messiah, and He shall reign sovereign and be prosperous, and He shall execute

the judgment of truth and righteousness in the land."

Dr. Pye Smith quotes from the Rabbinical work, "Sepher Ikkarim," thus: "The Scripture calls the Messiah *the Lord our Righteousness.*" He also quotes Theodore John, a converted Jew, who wrote in the latter part of the seventeenth century, who declares that the Talmud and other Rabbins apply the prophecy and the name to the Messiah.

Delitzsch says: "The Messiah is called thus as the personal, and Jerusalem as the local, revelation of the God who transforms the unrighteous desiring righteousness into the righteous." [57]

Riehm says: "The title of the Messias in Jeremiah xxii. 6 *(Yaveh tsidhkenu)*, imports undoubtedly that Jehovah Himself will, through the Messias, as His organ, put His people into a condition of perfected legal qualification, and will by that means grant them the privilege of an actual justification, consisting of deliverance, salvation and security" (p. 285).

Referring to this passage, and the parallel passage in chapter xxxiii. 14-22, Prof. C. A. Briggs says: "In these passages Jeremiah takes up the prediction of Isaiah, with reference to the Messianic King, and clothes it with new ideas" (p. 246).

[57] "Messianic Prophecy," p. 182.

Dr. Oehler regards this as a distinct prophecy of the Messiah. He says: "The same expression appears (xxx. 15), nay, 'Branch' becomes even a *proper name of Messiah.* (Zech. iii. 8, vi. 12.) When now it is said (Jer. xxiii. 6) of Messiah, that the name wherewith He shall be called is 'the Lord our Righteousness,' the old theologians were certainly mistaken in regarding this as a proof of the first order for the divinity of the Messiah; for it is not said that the Messiah is Jehovah our Righteousness, but that He is called Jehovah our Righteousness, because in Him and through Him Jehovah is said to constitute His people's righteousness." [58]

It may be broadly said that all who believe that there are prophecies of a coming Messiah in the Old Testament, hold that He is referred to under this name by Jeremiah.

The Time of Messiah's Coming Foretold.

Daniel ix. 24-26.

"*Seventy weeks are decreed upon thy people, and upon thy holy city, to finish transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting*

[58] "Old Testament Theology," p. 527.

righteousness, and to seal up vision and prophecy, and to anoint the most holy. Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be seven weeks: and threescore and two weeks it shall be built again, with street and moat even in troublous times. And after threescore and two weeks shall the anointed One (Messiah) be cut off, and shall have nothing: and the people of the prince that shall come shall destroy the city and the sanctuary; and his end shall be with a flood, and even unto the end shall be war; desolations are determined."

The book of Daniel has called forth more numerous and diverse interpretations than any other prophecy; and this passage about the Seventy Weeks has been the Malakoff around which the battle of criticism has raged most fiercely. It is not difficult to find the cause that accounts for this. Other prophecies might be explained as types, ethical teaching, or ideal pictures; but this book is largely made up of predictions and visions foretelling future events. It is also frequently referred to by our Lord and the evangelists. If it be accepted as genuine and divine, the opponents of the miraculous

and predictive would have no standing-ground. So the authorship and the date have been attacked by numerous speculations—all denying that it was written by Daniel at the time of the exile.

It would be impracticable to give even an outline of the theories and counter-theories which have been advocated, with a view to overthrow the authority of the book and all interpretations which contended for a fulfilment of this passage, referring to "Messiah, the Prince," in the coming of Jesus Christ, as recorded in the New Testament. There can be no question that the miracles and predictions of the book of Daniel have made it the special object of destructive criticism. It has been truly said: "These Messianic predictions which Rationalist criticism can explain with plausibility as expressing hopes of earthly grandeur and prosperity, and incompatible with the teaching of Christ, it pronounces genuine. The prophecies which represent the Son of Man as a heavenly judge, coming in the clouds of heaven (Dan. vii.); Sion's King as meek and lowly, riding upon an ass (Zech. ix.); the good Shepherd, sold for thirty pieces of silver (Zech. xi.); pierced by the inhabitants of Jerusalem (Zech. xii.); despised and rejected of men, cut off out of the land of the living, one upon whom the Lord hath laid the iniquities of

us all (Isa. liii.)—are the predictions which it proves (or declares) to be ungenuine."[59]

Porphyry was probably the earliest negative critic of the book of Daniel; and his objections have been repeated by most modern assailants. The distinctness and vividness of Daniel's predictions have made them objectionable to all Rationalist critics. As Dr. Pusey says: "There was no choice left, except to acknowledge prophecy, or to deny the genuineness of the book." The most popular theory of the Naturalistic school of critics is that this book was written in the time of the Maccabees, by some patriotic Jew, to encourage his countrymen against their enemies. It lies outside of our plan and purpose to present even a summary of the replies to this class of writers. We must refer our readers to such authors as Pusey, Keil, Hengstenberg, Gloag and others, for this information. There are, however, two objections to this popular modern theory which may be briefly stated. (1) There is scarcely any expression of Messianic faith in the Apocryphal books, or in any literature of the time of the Maccabees; which makes it unlikely that these glowing pictures of the Messiah and His kingdom should be the product of that time. (2) It is shown in a statement

[59] "Prophecy," by Prof. A. McCaul, p. 144.

by Dr. Mendenhall, in the *Methodist Review* for March, 1891, that Prof. Margoliouth, Professor of Arabic in Oxford University, England, has made an important linguistic discovery bearing on this question. A critical examination of several of the books of the Apocrypha and other literature of the Maccabean period, in which it has been assumed by Rationalists the book of Daniel was written, shows that the books referred to were written in the Rabbinical Hebrew, which was in use among the Jews from about 200 B.C., till the Christian era. But the book of Daniel, like the book of Ezra, is not written in this later Rabbinical Hebrew, with Greek idioms, but in the Hebrew of an earlier period—the period of old Hebrew corrupted by Chaldeanisms. This is conclusive evidence that the book of Daniel was not written at the time the Rationalists have alleged. It is philologically analogous to the book of Ezra, and must be a production of the same period. The internal evidence is also strongly for a real Daniel. The evident unity of the book—the simple grandeur and consistency of Daniel's character—the profound and reverent consciousness of God's presence which pervades the book—the solemn explicitness with which it is declared divine revelations were made to

Daniel—all make it impossible for us to believe that this wonderful book is merely the production of some later writer, who describes imaginary visions, and utters unauthorized prophecies. It seems singular that writers who impugn the genuineness of the prophecies should spend so much time and thought on their interpretation.

Prof. C. F. Keil says: "If the book of Daniel were thus the production of a Maccabean Jew who would bring 'certain wholesome truths,' which he thought he possessed, before his contemporaries as prophecies of a divinely enlightened seer of the time of the exile, then it contains neither prophecy given by God, nor in general wholesome divine truth, but mere human invention, which because it was clothed in falsehood could not have its origin in truth. Such a production Christ, the eternal personal truth never could have regarded as the prophecy of Daniel the prophet, and commended to the observation of His disciples, as He has done." (Matt. xxiv. 15; Mark xiii. 14.)

An able and liberal writer, in the London *Quarterly Review* for April, who accepts the double authorship of Isaiah, says: "If Rationalistic speculations concerning Daniel can be proved, then, so far

[60] Keil's "Commentary on Daniel," p. 57.

as that book is concerned, and so far as it represents the canon of which it forms a part, all its authority as a sacred guide is irretrievably gone."

Before directing our attention to the time indicated by the Seventy Weeks, it will aid us to consider the evidence that this passage is strictly Messianic. (1) The fact that Daniel wrote with a full knowledge of what Jeremiah, Isaiah and the earlier prophets had written on this subject, and that he was aware of the hopes their prophecies had inspired, contributes a good deal towards fixing the meaning of this prophecy. (2) Messianic utterances in previous chapters show this to be a continuance and development of the same idea. In chapter ii. 44, we read: "In those days shall the God of heaven set up a kingdom that shall never be destroyed, nor shall the sovereignty thereof be left to another people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." In chapter vii. 13, 14, it is said: "I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even unto the ancient of days, and they brought him near before Him. And there was given Him dominion, and glory, and a kingdom, that all the peoples, nations and languages should serve Him:

His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed."

It has been generally held by both Jews and Christians that this prophecy refers to the Messiah. Its significant terms preclude its application to any other. There is an evident application of this passage to Himself by our Lord when He says: "Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven." (Matt. xxvi. 64.)

Fred. Rosenmuller is quoted by Dr. Pye Smith as saying: "The Jewish interpreters are unanimous in the opinion that the Son of Man, the person in human form, borne upon the clouds of heaven, is the Messiah." Abarbanel says: "The interpreters explain the words *as a son of man* of the King Messiah." As even many of the avowed Rationalist commentators admit that this vision refers to the Messiah, I need not quote other authorities to prove that it has been so understood by most writers. (3) The blessings here mentioned, "to finish transgression and to make an end of sins and to make reconciliation for iniquity, and to bring in everlasting righteousness," are the blessings which Isaiah and the other prophets ascribe to the Messiah's reign.

The name "Messiah," by which He is designated, points to the same conclusion. The phrase, "cut off," here applied to the Messiah, is identical with the language of Isaiah liii. 8, "cut off out of the land of the living." Daniel refers to the same person and the same event, only with greater definiteness in regard to time. Two things stand out clearly, in spite of all differences and disputations. This is a direct prophecy of the Messiah; and it refers to the time of His coming and death. Neither the obscurity of some things in the prophecy, nor the difficulty of reaching positive conclusions can obscure or disprove what the language, the repeated references, and the whole analogy of Messianic prophecy clearly indicate.

The Prediction of the Seventy Weeks.

Dr. Gloag says: "This passage has given rise to more discussion than any other Messianic prediction." The differences have been mainly caused by obscurity in the meaning of the language, which has caused various translations, and from the want of reliable historical data. The main questions that have divided commentators are: What is the nature of the weeks? What does their division into three parts signify? Are the seven weeks an independent

period apart from the sixty-two? What is the commandment "to restore and build Jerusalem" from which the time is to be calculated? Are there two Messiahs mentioned? Who is the prince that shall come to destroy Jerusalem? If interpreters who have given this passage a distinct Messianic meaning have differed about some things, the differences among their opponents have been still greater, and more irreconcilable with the data of the prophecy, and with each other. In these we have a good many of what Dr. Pusey calls "unnatural explanations to get rid of prophecy." Dr. Pusey recounts twelve interpretations of the anti-Messianic school, to which he adds that of Bohmer. Principal Cave places the chief interpretations roughly in four classes—first those which find the seventieth week, not in the life of Christ but in the reign of Antiochus Epiphanes; secondly, those who find the seventieth week in the years of the public ministry of Christ; thirdly, those who find it in the second advent of Christ; and, fourthly, those who combine the first and third, and see an historical reference to Antiochus and a typical reference to the second advent. The first of these views is generally maintained by the Rationalists, and the second by the evangelical school of interpreters.

The reasons for regarding the "weeks" or, more strictly speaking, periods of seven, as weeks of years, are so conclusive that we need not discuss them here. Any other theory gives no proper sense to the prophecy. This gives us, 49 + 434 + 7 = 490 years. What do the words spoken by Gabriel to Daniel tell us? (1) Seventy weeks (490 years) are to intervene before the spiritual blessings mentioned shall be revealed; (2) that from the going forth of the commandment to build, to the Messiah the Prince, shall be seven weeks and sixty-two weeks (483 years); (3) that the city shall be built again with street and moat in troublous times; (4) that after sixty-two weeks more (434 years) Messiah shall be cut off; (5) that the people of the prince that shall come shall destroy the city and the sanctuary; (6) He shall confirm the covenant for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease. These are the chief points predicted. Here is first named seventy weeks. Then there is mentioned seven weeks, sixty-two weeks, and one week, which evidently make up the same seventy weeks. Something of importance takes place at the end of each period. The coming in of the Messianic kingdom takes place in seventy weeks of years; the appear-

ance of Messiah after sixty-nine weeks of years; sixty-two weeks after the building of the city the cutting off of Messiah; in the midst of the last week, the ceasing of the sacrifice. Great difficulty has been experienced in determining the date of the order to build Jerusalem; and it is still more difficult to fix the time of the completion of the restoration, which is assumed to occupy the seven weeks mentioned. This is not, however, equally important. Four different decrees are mentioned in Ezra and Nehemiah. Passing over that of Cyrus and that of Darius, the edict given to Ezra in the seventh year of Artaxerxes seems the most formal and important; but it does not refer specially to the building of Jerusalem. The royal authority given to Nehemiah in the twentieth year of Artaxerxes referred expressly to the building of the walls of Jerusalem. Dr. Pusey counts the seventy weeks from the decree to Ezra. Hengstenberg counts from that given to Nehemiah. Either will point very closely to the time of Christ's ministry. Hengstenberg makes this remarkable statement: "It must strike the most prejudiced mind as a very remarkable fact that, *of all the current chronological calculations in relation to this period of time, there is not a single one whose results differ more than*

ten years from the statements of the prophecy."[61] It is a strong point in favor of taking the decree given to Nehemiah as the starting point, not only that it is the only decree to rebuild the city, but Nehemiah is represented as saying to Artaxerxes: "The city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire. . . . . Send me unto Judah, unto the city of my fathers' sepulchres, that I may build it" (Neh. ii. 3, 5).

Taking the twentieth year of Artaxerxes as the year 454 B.C., as Hengstenberg, after exhaustive research, fixes it, we get by adding the thirty years of our Lord's life before He began His ministry, 484, or within one year of the 483 years of the sixty-nine prophetical weeks. In the midst of the seventieth week the one great sacrifice for sin was offered. Those who count from the decree given to Ezra in the seventh year of Artaxerxes, place the date at 457 B.C., which makes the sixty-nine weeks terminate A.D. 26. "It was," says Dr. Cave, "in the following year, according to the prophecy, that the Messiah should confirm the covenant with many, the work of confirmation continuing for one week—that is to say, till A.D. 33; whilst in the middle

[61] "Christology," Vol. III., p. 197.

of the week, namely, during A.D. 30, the Messiah should be cut off, and sacrifice of the Old Testament form forever cease." [62]

Whatever slight disagreements differences in chronology may produce, there is a striking correspondence between the main features of the prophecy and the work and character of the historic Christ, which is wholly wanting in the anti-Messianic theories and interpretations. The definite reference to time, which has been made a ground for objection to the Messianic interpretation in this place, is in complete harmony with the specific character of Daniel's other prophecies. That the destruction of Jerusalem comes in the same picture, though an event which occurred nearly forty years later, is a serious difficulty; but we must remember that there are many other cases in which the prophetic vision embraces events that are separated in time. Great weight must be attached to the prevailing views which were held respecting the character of Daniel and his prophecies in the time of Christ. Josephus speaks of him as "one of the greatest of the prophets." He also said that from reading his books, "we believe that Daniel conversed with God, for he did not only prophesy of future events,

[62] "Scriptural Doctrine of Sacrifice," p. 219.

as did the other prophets, but he also determined the time of their accomplishment." [63]

There is good reason for believing that the sense in which Daniel's prophecies were understood by his learned countrymen was one of the chief causes of the general expectation of the Messiah at the time of Christ's coming.

Dr. Gloag says: "In the Talmud we are informed, 'in Daniel is delivered to us the end of the Messiah; that is, as Rabbi Jarchi explains it, the time of His appearance.' There is also in the Talmud the statement that about the time of Titus the Messiah was considered as having already come, although concealed until the Jews were rendered more worthy of His appearance. And Rabbi Nehumias, said to have lived about fifty years before our Lord, is cited by Grotius as affirming that the time fixed by Daniel for the Messiah could not go beyond fifty years." [64]

Delitzsch says: "But in Daniel ix. 25, the Messiah appears from the Messianic people as priestly King. And if this is found disputable, yet it remained indisputable that even the description of the future salvation makes the book of Daniel worthy to have the last word in the Old Testament canon." [65]

[63] "Antiquities," Book X., ch. 11

[64] Gloag's "Messianic Prophecy," p. 226

[65] "Messianic Prophecies," p. 231.

The Messianic character of this great prophecy of the Seventy Weeks is maintained by Prideaux, Pusey, Wordsworth, Havernick, Hengstenberg, Orelli, Terry, Briggs, Auberlein, Fairbairn, and many other eminent Biblical scholars.

Christ's Entering Jerusalem Foretold.

Zechariah ix. 9.

"*Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly and riding upon an ass, even upon a colt the foal of an ass.*"

Here, as we have seen in other prophecies, the prophetic vision passes from pictures of temporal deliverance to the coming of Messiah, and the influence and extent of His dominion. The direct reference to a particular event in the life of Messiah, the prophecy of peace to the nations, and the relation of this passage to other prophecies in this book, all evince its Messianic character. Like many other prophecies, the Messianic interpretation alone gives it any significant meaning. It cannot be applied to any Judean prince or king.

Though the prophecy points distinctly to a par-

ticular circumstance in the life of the Messianic King, its main object is to foreshadow the lowly character of the Messiah and the peaceful influence of His reign. From some other prophecies the Jews drew the idea of a victorious conqueror; but here a different ideal is presented.

The other Messianic prophecies in Zechariah give a point and significance to this prophecy that it would not possess if it stood alone. In chapter iii. 8, the coming Deliverer is spoken of as "my Servant the Branch." In chapter vi. 12, 13, it is said, "He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne, and He shall be a priest upon His throne." In chapter xii. there is the prophecy of the Fountain that shall be opened for sin and uncleanness, and the promise of the outpouring of the Spirit of grace and supplications. There is in some of these an evident reference to prophecies in Isaiah which shows that they are parts of a system. It gives an increased assurance of a Messianic meaning, when we know that Zechariah had a knowledge of previous prophecies of the coming Messiah.

That this passage refers to the Messiah has been generally admitted by Christians and by some Jewish writers. "It is impossible," says Rabbi

Jarchi, "to expound this text of any other than the Messiah." [66]

"Knowing well," observes Rabbi Addler, "this prophecy of Zechariah, He (Christ) acted in such a way as to fulfil it." [67]

Prof. Briggs considers that this passage presents the same essential idea as the Messianic prophecy in Micah iv. Both predict universal peace as the characteristic of Messiah's reign. It is a suggestive fact, that while Aben Ezra and other Jewish writers contend that this passage could not refer to the Messiah, because the lowliness indicated was inappropriate to Him, yet the Messiah of the New Testament is "meek and lowly of heart."

Riehm, in spite of his leaning to Naturalism, has no question that this passage is a direct reference to the Christ. He says: "We meet with the Messianic King for the first time in a later contemporary of Hosea, the author of Zech. ix. 9. He tells us how he entered Jerusalem amidst the exultation of the people, and describes his person and government." [68]

Orelli, though he thinks the literal coincidence is not the chief thing, yet he regards it as a "divine thought uttered in the prophetic word, and finding

[66] Quoted by Chandler, p. 87.

[67] "Sermons," p. 151.

[68] "Messianic Prophecy," p. 124.

embodiment in the after history." He also says: "In choosing this form of entry, the Lord made Himself known with all possible plainness as King, and thus received on His way to most shameful suffering, the homage due to Him alone." [69]

Prof. M. S. Terry takes a similar view. He says: "Thus the entry of our Lord into Jerusalem, meekly riding upon an ass, was truly a fulfilling of the words of Zech. ix. 9, and is so declared by the evangelists. But to find all or the chief part of the import of Zechariah's prophecy fulfilled in that particular event is to miss the great lesson of the prophet's words, and of Christ's symbolic act." [70]

Hengstenberg says: "In verses 9 and 10 the prophet places by the side of these inferior manifestations of the divine mercy, his greater gifts, the mission of the Messiah, at which he had already cast a passing glance in the seventh verse." [71]

Not only is this prophecy directly cited by the evangelists John and Matthew as a prediction of Christ; but the Redeemer Himself testifies to His consciousness that He was its subject, by intentionally making provision to enter Jerusalem in this manner, in order that He might, by doing so, fulfil

[69] "Old Testament Prophecy," p. 248.

[70] "Biblical Hermeneutics," 1890, p. 337.

[71] "Christology," Vol. III., p. 330.

this very prediction. As Riehm expresses it: "Manifestly Christ had this purpose in view when He arranged His entry into Jerusalem in such a manner as to correspond with the verbal description of Zech. ix. 9."[72] It is significant also that St. John, while he records the event, confesses that the disciples did not understand its relation to this specific prophecy till after Jesus was glorified. (John xii. 16.) Yet, referring to this passage, our Professor says, as if it was an extraordinary thing, "which Dr. Edersheim believes was actually fulfilled by Christ's entry into Jerusalem." Christ our Saviour also believed that it was so fulfilled by Him.

The Angel of the Covenant and his Forerunner.

Malach iii. 1; iv. 5.

"*Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to His temple; and the messenger* (margin, angel) *of the covenant, whom ye delight in, behold, he cometh, saith the Lord of Hosts.*"

"*Behold, I will send you Elijah the prophet before the great and terrible day of the Lord come.*"

[72] "Messianic Prophecy," p. 311.

Malachi, the last of the great prophets, was a contemporary of Nehemiah. Most commentators maintain that he makes direct reference here to Isaiah xl. 3: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." Dr. Gloag, speaking of chapter iii. 1, says: "The Messianic character of this verse is generally allowed by Jewish and Christian writers, however they may attempt to explain it. . . . . By the Lord Himself, or the messenger (angel) of the covenant can only be intended the Messiah, the Anointed King of whose advent Elijah was to be the harbinger."[73] Delitzsch, Orelli, Briggs and all, except those who deny Messianic prediction, take substantially the same view of this prophecy. The prophecy respecting Elijah, though understood literally by the Jews, is applied to John the Baptist in the New Testament. Dr. Riehm says of chapter iv. 5: "That, however, this prophecy was fulfilled in John the Baptist is notoriously attested, not only by the evangelists, whose report of the appearance and preaching of John carefully emphasizes his resemblance to Elias, but also by the Lord Himself in repeated expressions."[74]

[73] "Messianic Prophecy," p. 123.

[74] "Messianic Prophecy," p. 270.

There are a number of other predictions of a personal Messiah which we have not noticed. Those passed in review have been selected, not so much to defend their Messianic interpretation, as to show that eminent Old Testament scholars, who were both liberal and independent, have maintained the strictly Messianic and predictive character of prophecies which Prof. Workman has thrust aside in a very off-hand manner, as containing no predictive reference to Jesus the Messiah. It is evident, therefore, that negative and anti-Messianic interpretations result more from the adoption of Rationalist views, than because they are a legitimate or necessary outcome of superior Hebrew scholarship.

CHAPTER VI.

GENERAL AND TYPICAL MESSIANIC PROPHECIES.

THE Psalms and prophets contain a great number of passages that are really Messianic, though they do not directly refer to a personal Messiah. They portray the blessings of the kingdom of righteousness and peace, which the coming Messiah is to establish. These blessings are sometimes foreshadowed without direct mention of their cause; but the cause is always implied, even when it is not indicated. Ruskin somewhere says, "The mountains lift the valleys on their sides." So the specific predictions of the coming Anointed One, whose character and work are fully described, give a significance to the general prophecies of future deliverance, that they would not possess apart from their relation to these more personal prophecies. The general sentiment of patriotism which exists in a country, derives its meaning, as well as its inspiration, from the actual battles fought in the past, the literature that

records the development of national life, and the deeds of the patriotic leaders who live in the memory of the people. In the same way, the prevailing attitude of hopeful expectation and the poetical pictures of future spiritual prosperity, derive their significance from the fact that they are to be the outcome of the fulfilment of the divine promise of a Messianic Prophet, Priest and King.

When it is denied that there are any references to a personal coming Messiah in the Davidic or any earlier period, it is hard to see how anything worthy of the name of Messianic prophecy can be left; for the general and impersonal references to a reign of righteousness can only be accounted Messianic by virtue of their being the results of the character and work of the Messiah. Messianic prophecy without a Messiah is a modern Rationalist invention. Just as the testimony of a witness, which may seem to have no relation to the main point to be proved, may be a link in a chain of conclusive evidence, so some of these general prophecies, which standing alone might seem to have no Messianic meaning, are invested with special significance because of their relation to other links in the chain of prophecy.

Dr. Pye Smith quotes a suggestive rule from Doederlein, who himself leaned to Rationalist views.

It is this: "If a prophetic description of the greatness of an illustrious person, and the blessings conferred by him, be more exalted than can belong to any king or prophet, or any circumstances of the Jews; and if it be clearly foreign to anything in the situation of the prophet, then it is proper, and even necessary, to consider it as belonging to the more noble dispensation of Messiah."[1] The principle of this rule is reasonable, and there are many such passages in the prophecies.

It was revealed to Abraham, and also to Isaac and Jacob, not only that their seed were to be a great and prosperous people, but that in some mysterious way they were to be a means of blessing to all the nations of the earth. David, in his last words, declared "the Spirit of the Lord spake by me, and His word was on my tongue." He declares that God had made an everlasting covenant with him, "ordered in all things, and sure." It is impossible to see how a mere temporal fulfilment can realize all this. In the seventy-second Psalm, though called "a Psalm for Solomon," it is said: "His name shall endure forever; His name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed." It is most extrava-

[1] "Scripture Testimony," p. 146.

gant to apply such language to any mortal king. Dr. Gloag quotes Coleridge as saying: "In any other than the Christian sense, it would be a specimen of more than Persian or Mogul hyperbole and bombast, of which there is no other instance in the Scripture." In both the earlier and the later Psalms, these Messianic anticipations break out into songs of triumph, in which we hear the praises of an exalted King, reigning over a kingdom of which righteousness and peace are the supreme law. The expectation created by these prophecies of a Messianic kingdom gives special point to the announcement of John the Baptist and our Saviour, "Repent ye, for the kingdom of heaven is at hand"; and also to such declarations as that Joseph of Arimathæa, "also himself waited for the kingdom of God."

In the twenty-second Psalm, as in other places, there are pictures of a mysterious sufferer, not in harmony with the popular ideal of the Messiah. Looked at apart from the facts of the New Testament, we might fail to apprehend their application to the Messiah; but the light cast upon them by the history of Christ's redeeming work makes it almost impossible to deny their prophetic character. In this Psalm, as Bishop Alexander has shown, there is a wonderful accumulation of points, which apply to

the Redeemer in His passion and crucifixion. An individual sufferer speaks throughout. The Psalm opens with His cry of agony on the cross, "My God, my God, why hast Thou forsaken Me?" The language of the speaker is that of one forsaken of friends and exposed to persecuting enemies. He is abandoned, scorned and abject. His suffering involves fierce thirst. "The strange word," says Bishop Alexander, "translated 'reproach of men,' is applied to Him." The words of the mockers at the cross are found here: "He trusted in the Lord that He would deliver Him." He is surrounded by enemies typified as wild beasts. Among the complaints of the sufferer are these suggestive words: "They parted My garments among them, and cast lots upon My vesture," and "they pierced My hands and My feet." Death is the consequence. "Thou hast brought Me into the dust of death."

The result or outcome of all this agony of suffering and death is not less significant. It strikingly parallels the words of Isaiah, "He shall see of the travail of His soul and shall be satisfied." It is victory and kingship. "All the ends of the earth shall remember and turn them unto Jehovah, and shall bow down before Thee, all the tribes of the Gentiles." Is not this prophecy wonderfully suggestive of the triumphs of the cross?

It may be admitted that the words translated "they pierced My hands and My feet" might bear a different translation; but none that makes a good sense. There is not unanimous agreement as to the true text; but eminent scholars like Ewald and Fuerst, who had no doctrinal prepossession that would warp their judgment, approve of the text which justifies the words of the Authorized Version.

Of this class of general prophecies—we would not call them "secondary"—the richest and most vivid are the glowing poetic pictures of the Messianic kingdom found in the book of Isaiah and the Messianic Psalms. In these the style is generally highly figurative and poetic, furnishing the most striking examples of the sublime in thought and language. Not unfrequently these pictures are strongly tinged with the patriotic feeling of the prophet, which seems to limit the promised blessings to Israel. Or, perhaps, it would be more correct to say, a restored and prosperous Israel sometimes prefigures a redeemed and renovated world, so that the near and remote are sometimes blended in the same vision. The local or historic coloring of many of these prophecies shows that they had these treasures in earthen vessels; but this does not warrant us in limiting their application to the time and place of

the prophet. Notwithstanding the tendency to place Israel in the foreground, there is throughout the prophecies an ever-recurring breaking away from the narrow national limits, and an extension of the promised Messianic blessings to "the Gentiles," to "all nations," to "the ends of the earth." The promises may have been "to the Jew first," but they were also "to the Greek."

There can be no question that David and other Hebrew characters are used in Scripture as types of the Messiah. This has contributed to popularize the theory of a double sense in prophecy, which we cannot accept as true. The types and symbols of the Old Testament presented an inviting field for ingenious imaginary resemblances, and literal and spiritual meanings that are at variance with reason and sound exegesis. There may be the discovery of a deeper meaning than the surface meaning. There may be a development of doctrine, as the result of a more thorough understanding of the meaning of Scripture. But we believe that all Scripture must be interpreted by the ordinary methods of criticism applied in studying the meaning of other literature —the chief of which is, "comparing Scripture with Scripture." It is true, many of these prophecies may have been applied to the times of the prophet; but

this does not contradict the fact that they referred to Christ, and had their true fulfilment in Him. This is analogous to what we see in the New Testament, where discourses and epistles are addressed to certain persons or churches, as if they were exclusively for them, although they contain great truths designed for all mankind. It is curious that Prof. Workman, and others who express strong opposition to the theory of a double meaning in prophecy, really adopt a double meaning in practical interpretation. To say a prophecy actually meant a living person or current event, but that it has been legitimately "applied" to a future event or person which was not its original object, is certainly a worse form of double meaning than to say it was applied to a current event or person, but really meant the Messiah and was fulfilled by Him.

There is no good ground for denying the Messianic character of all prophecies not referred to by Christ and the apostles and evangelists. There is no reason to believe that all the prophecies referring to Christ are mentioned in the New Testament.

The ideal and typical in prophecy have been made a pretext for eliminating or ignoring veritable prediction. Some who disparage prediction admit and magnify types, because they are not strictly

predictive, as their typical character in general only became known by their application to the persons or events which fulfilled them. We do not deny or depreciate the significance of the poetic ideals and types of Old Testament prophecy, because we duly recognize the more specific predictions of a personal Messiah, which gave these types and ideal pictures their point and meaning. The existence of these prophetic types does not justify any one in denying that there are direct predictions, and assuming that there is nothing but shadowy types, nebulous ideals, and "underlying principles" to be fulfilled.

It may be freely admitted that the whole dispensation of Moses and the prophets was a prophetic preparation for the coming Messianic kingdom; but this does not at all supersede or exclude the attested truth, that there are original and direct predictions of the historic Christ in the Old Testament prophecies.

CHAPTER VII.

THE ASSUMPTION THAT "FULFIL" IN THE NEW TESTAMENT MEANS ONLY AN ACCOMMODATED APPLICATION TO UNPREDICTED EVENTS.

WE have already seen that Prof. Workman's way of dealing with the Scriptures supplies an instructive commentary upon his assertion, that there is no passage in the Old Testament that refers directly and predictively to Jesus Christ. His denial of all actual fulfilment of Messianic prophecy, except in the vague sense of an ethical realization of underlying principles, as well as his negative exegesis of the prophecies, shows that he meant just what he said, in spite of his taking shelter behind the words "objectively" and "ideal." Having settled to his own satisfaction that there is no predictive reference in the Old Testament to the person and work of Jesus, or to the events of His life and death, Prof. Workman proceeds to the New Testament—not to find in its records the fulfilment of Old Testament

predictions—for his negative interpretation has left no such predictions to be fulfilled—but to deny or explain away the force of all New Testament evidence of any actual fulfilment which does not agree with his theory. He admits no fulfilment in the ordinary sense, of the coming to pass of events that had been foretold. Because he finds a few passages in which Old Testament statements appear to be quoted in an accommodated sense, he unwarrantably concludes that the word "fulfil" is used in no other sense in the New Testament; and he seems to think that the whole evidence for the fulfilment of Messianic predictions by New Testament events has been overthrown, by denying that "fulfilled" has any other meaning than that of realizing a thing in his sense.

To show that we are doing Prof. Workman no injustice, let us turn to his lecture again. He says:

"As none of the numerous Messianic passages in the Old Testament refer directly or originally to the historic Christ, but appear in the New Testament *merely as quoted by Him, or as applied to Him*, it becomes important to consider carefully the application of Messianic prophecy" (p. 448).

This evidently means that, as there are no predictions to be fulfilled, and as the only connection these

prophecies have with Christ consists in their being "merely quoted by Him or applied to Him," the consideration of the "application" becomes important, because there is nothing but "applications" to consider.

He names four purposes for which Old Testament quotations are made; but to show that predictions were actually fulfilled by Christ is not one of them. After commenting on the looseness of these "applications," he says:

"*Having discovered the principle on which New Testament writers made their quotations,* it now remains, since an intelligent understanding of the Scriptures is the end and aim of exegetical study, to demonstrate that this principle is entirely consistent with the correct interpretation of the Old Testament" (p. 450).

This is a remarkable deliverance. His discovered "principle" means the sheer assumption that the New Testament writers never mean by "fulfilment" the occurrence of an event that was predicted in prophecy, but only an "application" of prophecy to some passing unpredicted events. This is dignified with the name of "the principle" of the New Testament writers, and declared to be consistent with the correct interpretation of the Old Testament. In other words, the incorrect and unjustifiable allega-

tion that in the New Testament "fulfil" never means the coming to pass of a predicted event, is beautifully consistent with Dr. Workman's interpretation, by which he has decided that there is no prediction to be fulfilled. Hence, the conclusion is speedily reached that "the evangelists and apostles, *when their technical terms are understood, employ the language of the Old Testament merely in an adapted and accommodated sense*" (p. 454). That is, when they are accepted as having no meaning but what the Professor ascribes to them.

Still more broadly and positively he says:

"*The New Testament writers, it may be seen, invariably employ the language of the Old Testament in the way of adaptation or accommodation*" (p. 453).

The italics are ours. That is, they quote them "invariably" in this sense, and in no other. It is remarkable how we have in all this a great deal of assertion without proof, or any attempt to answer the weighty objections against his assumptions. These quotations amply justify what has been stated, viz., that his denial of all predictive reference to Christ in the Old Testament compels the lecturer to deny all New Testament fulfilment, in the ordinary sense of the existence of circumstances and

events which had been foretold by the prophets. Those who in this way try to explain away the obvious meaning of the words of Christ our Saviour, in order to remove them out of the way of a negative interpretation of Old Testament prophecies, explain what is simple and clear by their conclusions about what is remote and obscure. We can be more certain that we know what Christ meant, than that we know the sense in which the old prophets understood their prophecies.

In spite of his somewhat confident references to critical methods, I venture to say that this way of treating New Testament statements, respecting the fulfilment of prophecy by Christ, is as unscientific as it is irreverent. It is admitted by the most orthodox theologians that in some places the word "fulfil" is used in a free or accommodated sense, and that Old Testament passages are sometimes applied in an illustrative way. The New Testament writers also sometimes convey their teaching in Old Testament language. But this does not justify any one in assuming, in the face of facts to the contrary, that all New Testament statements about the fulfilment of prophecy mean nothing more than such accommodated application. Yet nothing less than this will meet the necessity of the position assumed by Dr. Workman.

It cannot be disproved that "fulfil" is used repeatedly in the New Testament in the sense of foretold events coming to pass. Would the Professor have the hardihood to maintain that the Redeemer's own declarations, that it behoved Him to suffer, in order to fulfil what the prophets had foretold concerning Him, were nothing but accommodated "applications?" It has been forcibly said: "One or two quotations, the suitableness of which is not to us apparent, are not sufficient to counterbalance those many quotations which are at once obvious and applicable. The question under discussion is not, whether all the quotations made by the sacred writers from the Old Testament are suitable or unsuitable, applicable or inapplicable, but whether there is a sufficient number of real Messianic prophecies to prove that the Messiah was foretold, and whether there are corresponding particulars in the life and character of Jesus to justify the sacred writers and us in applying these prophecies to Him."[1]

Among the chief passages cited to vindicate the "principle," that "fulfil" in the New Testament never means the coming to pass of an event that fulfils a prediction, are the two quotations in Matt.

[1] Dr. Gloag in "Messianic Prophecy," p. 211.

ii. 15, 18. In the former the quotation is from Hosea, "Out of Egypt have I called my son." In the latter the quotation is from Jeremiah, referring to Rachel weeping for her children. I shall not here attempt to determine how far and in what sense these passages were typical. But both these passages in Hosea and Jeremiah are not predictions at all, but statements of historic facts that were long past at the time they were mentioned by the prophets. The use of the word "fulfil," in applying these events typically or illustratively to incidents in the life of Christ, cannot prove that it is used in the same sense, when it is employed to express the actual fulfilment of a prediction, by the occurrence of events that had been distinctly foretold by the prophets. The meaning of a word is determined by the sense in which it is used in the place where it occurs—not by adopting a meaning that suits a theory, and insisting that this is its only meaning. Yet, because John Wesley, Dean Alford and Dr. Terry admit this occasional accommodated use of the word "fulfil," the lecturer quotes them, as if they agreed with him, and held that the word is never used in the New Testament in any other sense. This is certainly misleading. One cannot open a dictionary without seeing that almost every word

has different shades of meaning. But no one is justified in taking one of these meanings and excluding all others, to help a theory.

When we are told that a passage is "Messianic in application," there is a misleading appearance of giving us something, in lieu of the prediction of Christ which is denied; but this really gives nothing. If a passage is not Messianic in its object, it is not Messianic at all. The mere application of an Old Testament passage to some current event is a matter of little or no importance. If a prediction did not really mean Christ and refer to Him, it could not truly or rightfully be applied to Him in a way which plainly assumed that it did refer to Him as its object. Prof. Workman accuses others of "torturing" Scripture to get out of it the meaning they want. Surely he "tortures" the plain words of Christ, when he declares that they mean—not what they say—but what his Rationalist negations require. Even W. Robertson Smith, who has done so much in the way of excluding the supernatural from the Bible, cannot go so far as to reduce Christ's words respecting His relation to prophecy to an accommodated application. He concludes: "That it was in no spirit of accommodation to prevailing language that Jesus did not disdain the name (Mes-

siah) in which all the hopes of the Old Testament are gathered up."[2]

This doctrine, that there is nothing but accommodated applications of prophecy in the New Testament statements about fulfilment, shuts one who holds it up to one of two alternatives. He must either assume that Christ and His apostles were mistaken about these fulfilments; or that they pretended to the people to believe that certain events were fulfilments of prophecy, though they knew these events had not been predicted at all. Our Professor chooses the latter horn of the dilemma, and represents Christ and Peter speaking as if they accepted the popular opinion as true, though he alleges they knew it was not. Referring to the Redeemer's question to the Pharisees, based on the words of David in the 110th Psalm, he declares that it is not addressed to the Messiah, but that it was regarded as Messianic in the Saviour's time. He says:

"In putting the question of the passage to the Pharisees, therefore, Christ simply proceeds on this popular belief, in order to silence all their captious questions" (p. 455).

In the same way, the Apostle Peter is represented as knowing that David, in the sixteenth Psalm, did

[2] "Messiah," in Encyclopædia Britannica, p. 56.

not refer to the idea of the resurrection, though the apostle declares that David, being a prophet, and "seeing this before, spake of the resurrection of Christ." We are told:

"One must not suppose, of course, that the New Testament writers did not know the primary and original application of a quoted passage, but that knowing its literal and historic meaning, they give it a new and special application" (p. 453).

But it is forgotten that the New Testament writers plainly apply quotations as predictions which foretold the events to which they apply them. Christian theologians must be hard pressed by the consequences of their unscriptural theories, when they are compelled to take a position which implies that our Divine Redeemer and His holy apostles were not candid and sincere in their utterances. The tendency of all such interpretations of Scripture is to disparage and undermine the sacred authority of the teaching of Him who is the Way, the Truth, and the Life. In the words of Prof. A. McCaul, we may say: "Placing for a moment the New Testament writers on the lowest level, regarding them merely as included among the ancient Jews, their opinion must be of some value. Theirs were the prophetic books. For their fathers and themselves they were

written. They were Orientals. They inherited the traditional interpretation of their people. Their interpretation has been accepted by the intelligent of other nations." [3] Leaving out of sight their relation to Christ and their divine inspiration, it is unreasonable to set the interpretation of a modern critic above them, and force upon their words the meaning that suits his theories.

Why does Dr. Workman pass over the most explicit statements of Christ, in which He shows that He consciously believed and knew Himself to be the Messiah whom the prophets had foretold? The wonderful facts recorded in the New Testament and the distinct testimony of the Redeemer Himself, utterly contradict and disprove this unscriptural theory, that "fulfil" is merely used as a technical term, meaning an accommodated application of prophecy to passing events. We shall now proceed to examine the evidence of the actual fulfilment of Messianic predictions, which is presented in the New Testament.

[3] "Prophecy," p. 131.

CHAPTER VIII.

NEW TESTAMENT FULFILMENT OF MESSIANIC PROPHECIES.

OCCASIONAL reference has been made in the foregoing pages to the testimony borne in the New Testament to the fulfilment of Old Testament predictions of the Messiah. We propose now to show that the events of Christ's life recorded in the New Testament correspond in such a remarkable way with the Messianic predictions we have been considering, as to prove that these prophecies must have been supernaturally revealed to the prophets by the Holy Spirit; that they pointed to Jesus Christ; and that they were fulfilled by the events of His life and death recorded in the Gospels. On this point Principal Cave has well said: "For us there is a paramount interest in inquiring whether what are intelligibly called Messianic prophecies of the Old Testament and the several circumstances of the life and work of Jesus of Nazareth, are related to each other as prediction and fulfilment. For if they are

—if what the Old Testament has to say about a coming deliverer is unquestionably fulfilled in what the New Testament has to say about a Deliverer who has come, then another demonstration will have been given, and that of a very conclusive kind, of the reality of supernatural revelation."[1]

Remarkable Correspondence between Old Testament Predictions and the Events of Christ's Life.

The correspondences between the predictions and the fulfilments are so numerous that we can only cite a very limited number of them, in the briefest manner, trusting that our previous references, and the familiarity of our readers with the Scriptures referred to, will enable them to appreciate the full force of the way in which the fulfilments vindicate the predictions. We have seen that, as Bishop Foster says, these prophecies "are concerning a person who was to be born into the world, whose character and mission were to be unique." So unique, indeed, that it is truly marvellous to find a being who in his own person fulfils these varied predictions.

[1] "Inspiration of the Old Testament," p. 429.

In Genesis the promise is given, that the seed of the woman shall bruise the head of the serpent. In the New Testament we learn that Jesus Christ, "made of a woman under the law," was manifested, "that He might destroy the works of the devil." In the Old Testament we learn that God promised to Abraham, Isaac and Jacob, that in their seed all nations of the earth should be blessed. Jesus Christ, of the seed of Abraham, "tasted death for every man." He Himself declared, that He suffered and rose from the dead "that repentance and remission of sins should be preached in His name *unto all the nations,* beginning from Jerusalem." Jacob, blessing Judah, prophesied that "the sceptre should not depart from Judah, nor a lawgiver from between his feet, until Shiloh (the Messiah) come." This is limiting the Messiah to the tribe of Judah, and indicating by an historic event the time of His coming. The writer of the epistle to the Hebrews says: "It is evident that our Lord hath sprung out of Judah." He is called "the Lion that is of the tribe of Judah," and, as we have shown, until the deposition of Archelaus, after the coming of Christ, the Jewish nation had their own royal family, were a recognized people, possessing a degree of independence, and were governed by their own laws.

It was foretold that the Messiah should come of the seed of David. He was to be "a shoot out of the stock of Jesse." Jesus Christ is called by St. Matthew "the son of David." Our Lord also applies this distinctive title to Himself. (Matt. xxii. 45.) He is also called "the root of David." (Rev. v. 5.) The angel Gabriel said to Mary: "The Lord God shall give unto Him the throne of His father David." (Luke i. 32.)

The birthplace of Messiah is distinctly foretold by Micah to be Bethlehem. This was the common Jewish expectation, based on this passage. "Jesus was born in Bethlehem of Judæa, in the days of Herod the king. (Matt. ii. 1.) Moses prophesied of a prophet who should arise to be a mediator and instructor for the people. Christ and Christ alone, as lawgiver, mediator and divine teacher, fulfilled this divine promise, so that men who saw His works were compelled to testify: "This is of a truth that prophet that should come into the world." (John vi. 14.) St. Peter declares that this prophecy of Moses foretold of the days of the Gospel, and was fulfilled by Christ the great Prophet. It was predicted by Zechariah that the Messianic King should appear "lowly and riding upon an ass." Jesus entered Jerusalem in this very manner, in order that He

might fulfil this prediction of Himself. It was prophesied by Isaiah that the Messiah should be pre-eminently endowed with "the spirit of wisdom and understanding." Jesus taught with such wondrous wisdom that even enemies said: "Never man spake as this man spake;" and St. Paul says: "In Him are hid all the treasures of wisdom and knowledge." It was predicted of the Messiah, that He should "not judge after the sight of the eyes, neither reprove after the hearing of the ears." Jesus answered and reproved men as knowing their thoughts.

Prophecies that seemed utterly irreconcilable, because they spoke of the Messiah both as a human king and as the Lord Himself, were fulfilled in Him who was "God manifest in the flesh." As we have seen, Daniel's vision of the seventy weeks indicated the time of the Messiah. The time of the coming of Jesus corresponded with the seventy weeks of years. That Daniel was so understood is evidenced, as we have seen, by the general expectation that prevailed at the time, as evinced in the number of false Messiahs which arose about that period. Haggai, a little later than Daniel, prophesied of the glory of the latter house, because of the coming of "the desire of all nations;" and that very temple was

glorified by the presence and teaching of the Lord Jesus. It was prophesied by Malachi that Elijah should be sent before the coming of the Messiah. This was fulfilled, not "ethically," but actually, in the person of John the Baptist, of whom the angel Gabriel said to Zacharias: "He shall go before His face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just, to make ready for the Lord a people prepared for Him." (Luke i. 17.) It was of this John that Christ said, "Elijah has come already." The twenty-second Psalm, in which we have presented a mysterious sufferer, receives a striking fulfilment in the suffering Christ of the New Testament.

When we come to the fifty-third chapter of Isaiah, the correspondence between prediction and fulfilment becomes more wonderful, as it is fuller and more minute. Here are a number of facts and characteristics spoken of the suffering Servant of Jehovah, which never could be rightly understood apart from the flood of light thrown upon them by the life and death of Jesus Christ. Is the Servant "a man of sorrows and acquainted with grief?" Jesus "beheld the city and wept over it." He said, "My soul is exceeding sorrowful, even unto death."

Is it said, "When we shall see Him, there is no beauty that we should desire Him?" Jesus "came unto His own, and His own received Him not" (John i. 11). Is it said, "He was wounded for our transgressions, He was bruised for our iniquities?" "So Christ was once offered to bear the sins of many." (Heb. ix. 28.) Is it said, "He was oppressed and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth?" Jesus Christ before Pilate fulfils the prophetic description with great fidelity to the graphic picture. One who was an eye-witness says: "Who when He was reviled, reviled not again; when He suffered, threatened not; but committed Himself to Him that judgeth righteously." (1 Peter ii. 23.) St. Peter also quotes the very words of this chapter, and applies them to Christ, as having been fulfilled by what He did and suffered. Is He "numbered with the transgressors?" Jesus was crucified between two thieves. Does the prophet show that the result of all this vicarious suffering shall issue in the justification of many, and the satisfaction of ultimate triumph? "We behold Him who hath been made a little lower than the angels, even Jesus, because of the suffering of death, crowned

with glory and honor." (Heb. ii. 9.) "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings." (Heb. ii. 10.) We need not extend the correspondences of this wonderful chapter, written hundreds of years before Christ was born, yet describing the events of His life and death with a truthfulness that nothing but a revelation to the prophet from Him who can "declare the things that are to come hereafter" can account for.

All these passages which refer to the glory and extension of the Messianic kingdom in the world are being fulfilled by the spread of the Gospel and its influence on the hearts and lives of men, and by nothing else. Take this passage, quoted by the evangelist (Matt. xii. 18): "Behold My servant whom I uphold; My chosen in whom My soul delighteth; I have put My Spirit upon Him; He shall bring forth judgment to the Gentiles." (Isa. xlii. 1.) It is hard to see how any reader can deny that this passage points objectively and directly to the Great Teacher, the Christ of the New Testament, to whom alone it can be applied. This marvellous correspondence of these facts and truths of the New Testament with the predictions of the prophets

prove conclusively that these predictions had Jesus Christ as their object and were fulfilled in Him.

It is not the correspondence between one or two predictions and their fulfilment that makes the proof so strong. It is the way in which such a vast number of widely different predictions, uttered by different prophets at different times, meet in the character, life, death and mission of Jesus which compels the belief that He was the Christ foretold in the Old Testament. As Dr. Gloag says: "In order to receive the full force of the argument, we must take a conjunct view of the whole. Not one, but numerous prophecies were fulfilled in Jesus—prophecies all of them uttered hundreds of years before Jesus was born—prophecies varied and complicated—prophecies referring to time and place and to many minute events in history—all of them point to Jesus and receive their fulfilment in Him. He was born of the same family and in the same place which the prophets foretold of the birth of the Messiah; He was in the world at the time when the Messiah was to appear; His character and life bore animate resemblance to the character and life of the Messiah; He suffered all those indignities which the Messiah was to suffer; He was wounded, He was pierced, He was killed, He was buried, as it was foretold that

the Messiah should be wounded, pierced, killed and buried; and His religion was received of the Gentiles, as it was foretold of the religion of the Messiah. So many prophecies fulfilled, and not a single one disapproved, clearly demonstrate that Jesus of Nazareth is the Messiah predicted by the prophets."[2]

It is surprising, in the face of the number and variety of these predictions, and their corresponding events, that any Christian writer would venture to make such statements as the following by Dr. Workman: "From the foregoing discussion it will be seen that it is only what the Old Testament Scriptures teach and testify in general, or in fundamental truths and principles, that is fulfilled or realized in Jesus Christ (p. 474). "Only" general truths, and, therefore, 'nothing relating to the person of Jesus and the facts of His life! Again: "He is the central or focal point in which all lines of Messianic prophecy converge, not in the predictive, but in the ethical sense of the term" (p. 474). "Spiritually, He was the theme or subject to which all the prophets gave witness. In other words, prophetic teaching consisted not in personal prediction, but in spiritual testimony of Christ." That is, nothing is admitted to be in the Messianic prophecies

[2] "Messianic Prophecy," p. 238.

but ideal hopes, religious teaching or "spiritual testimony," and nothing but the spiritual realization of this teaching is admitted to be in the New Testament fulfilment. A man's mind must be seriously warped by a theory to take such an extraordinary position as these statements indicate.

It has been universally admitted by Christians of all ages that the kingdom and religion of Christ was more grandly spiritual and moral than was anticipated by the Jewish people. Whatever glowing things can be said respecting the spirituality, the righteousness, or the moral power of Christ's religion will be endorsed and re-echoed by all true Christian hearts. But why should this be made a pretext for repudiating the great Bible facts of prediction and fulfilment? Such teaching, while it claims to honor the spiritual elements in Christianity, unwarrantably ignores and thrusts aside the historic events of the Gospels. The negative theory of Messianic prophecy has no place or use for them. And yet, as Prof. G. P. Fisher says: "All apostolic doctrine is the exposition of the events of the Gospel history—an unveiling of their true import."

Apostolic Use of the Evidence of Fulfilled Messianic Predictions.

We have already seen an illustration of the way in which a man can be forced by the emergency of a wrong theory to display an indifference to incontrovertible facts. This is also seen in the unsuccessful efforts of Prof. Workman to belittle the evidential value of Messianic prediction, and to make the facts bend to fit his negative theory. Not only is the evidence of prophecy and fulfilment thrust out, the extraordinary statement is made that the apostles used prophecy with believers; and the Fathers are blamed for using it for apologetic purposes! It is beyond all question that the very predictions and fulfilments, which we have passed in review, were the chief arguments used by the apostles to convince the Jews that Jesus was the Messiah that had been foretold by the prophets.[3]

That Jesus was the Christ was the prominent theme of the apostles' preaching to the Jews. The method by which they sought to prove this was not by teaching an ethical realization, but by presenting the way in which the actual facts respecting Jesus of Nazareth fulfilled the predictions respecting the

[3] See Appendix, Note D.

Messiah. St. Peter, addressing the multitude after the healing of the lame man, said: "But the things which God foreshowed by the mouth of all the prophets, that His Christ should suffer, He thus fulfilled." (Acts iii. 18.) And after referring to the death of Jesus, he said: "Yea and all the prophets from Samuel and them that followed after, as many as have spoken, *they also told of these days*." (Acts iii. 24.) The same apostle, preaching to Cornelius and his household, said: "*To Him bear all the prophets witness*, that through His name every one that believeth on Him shall receive remission of sins." (Acts x. 43.) Stephen appealed to the historic facts of the Old Testament, and declared that those who persecuted the prophets "killed them *which showed before of the coming of the Righteous One*." (Acts vii. 52.) Of Apollos it is said: "He powerfully confuted the Jews, and that publicly, showing by the Scriptures that Jesus was the Christ." (Acts xviii. 28.) The apostle Paul used the same method. At Thessalonica, he went into the synagogue, "and for three Sabbath days reasoned with them from the Scriptures, opening and alleging, that it behoved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, said he, I proclaim unto you, is the Christ." (Acts xvii. 2.) Before Agrippa and

Festus he declared that this was his method. It was, "testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer, and how that He first, by the resurrection of the dead, should proclaim light both to the people and to the Gentiles." (Acts xxvi. 22, 23.) In his lodging at Rome he expounded the Gospel, "testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening." (Acts xxviii. 23.) The Ethiopian eunuch, as he read the fifty-third of Isaiah, asked Philip, "Of whom speaketh the prophet this? of himself or of some other?" There is no room for doubt as to what the reply of the evangelist was. "Philip opened his mouth, and beginning from this scripture, preached unto him Jesus." This plainly implies that he taught the inquirer that Jesus was the person of whom the prophet spoke. And so convincing was the evidence of the correspondence between the portrait of Isaiah and the history of Christ, that very soon the eunuch was ready to be baptized in His name.

In all this there was an appeal, not to an ethical realization, but to the things that had been foretold by the prophets, and fulfilled by the events of the

life and death of Jesus of Nazareth. It is evident that Peter and Paul had strong confidence in the evidential value of fulfilled prediction; and that they knew nothing of the "ethico-historic" theory, which repudiates the evidence of prediction and fulfilment. Nor was this method unsuccessful with unbelievers. If many believed not, large numbers of bigoted Jews were convinced by the force of the evidence, "and a great company of the priests were obedient to the faith." (Acts vi. 7.) The three thousand who were converted on the day of Pentecost must have been nearly all Jews, except some "strangers," as the apostles had not yet opened their commission to the Gentiles. James and the elders at Jerusalem said to Paul: "Thou seest, brother, how many thousands there are among the Jews of them which have believed." (Acts xxi. 20.)

It is sometimes said, that those who were looking for a literal fulfilment, rejected Jesus; but it must not be forgotten, that many, like Anna and Simeon, Nathanael and Joseph of Arimathea, recognized and accepted Him as the Messiah foretold by the prophets.

Prof. Orelli forcibly says: "Not only did the divine thought made known in that covenant first find their true expression in Christ, and in Him without exception, but the agreement between the

form of prophecy and the appearance of Jesus Christ made an overwhelming impression on contemporaries, so far as they were enlightened by the Spirit of God; an impression which they strove by their testimony to impart to others."[4]

In addition to the evidence of the Messiahship of Christ, presented in His teaching and work, the Jews who accepted Old Testament prophecy as a God-given revelation, believed on Him because His character and life fulfilled what their own prophets had foretold of the Messiah. The Gentiles were convinced of the divine inspiration of the prophecies, as well as that Jesus was the Messiah, by the wonderful manner in which He fulfilled what had been foretold by the prophets. It is irrelevant to say that the truths of Christianity and their relation to Old Testament prophecy, are their own vindication, and, therefore, the evidence from fulfilled prophecy may be ignored and cast aside. We give full weight to the internal evidence of the divine authorship of the Bible; but this does not cause us to disparage or repudiate the evidence of fulfilled predictions.

It is said that Dr. Delitzsch's Hebrew translation of the New Testament has been the means of the conversion of thousands of Jews. There is no

[4] "Old Testament Prophecy," p. 60.

reason to doubt that, just as in apostolic times, this result has been accomplished mainly by the evidence of the remarkable correspondence between Christ's life and what was foretold by the prophets of the Messiah; rather than by any realization of "underlying principles," which they discovered in Christianity. Indeed, Dr. Delitzsch himself confirms this opinion. Speaking of Isaiah liii., he says: "How many already have had their eyes opened on reading this 'golden passional' of the Old Testament evangelist as Polycarp Lyser calls it? In how many Israelites has the crust of the heart been melted? It is as if it were written under the cross on Golgotha, and illuminated by the bright clearness of the now fulfilled exaltation."[5]

Hengstenberg truly says: "The principal design of the Messianic prophecies was to prepare in such a way for the coming of Christ, that when He should come He might at once be recognized by a comparison of prophecy with its fulfilment." He mentions the remarkable case of F. A. Angusti, formerly a Jewish Rabbi, whose unbelief gave way when he came to the fifty-third chapter of Isaiah, in writing a work on Isaiah. He was for fifty-three years afterwards a teacher of Christianity.[6]

[5] "The Prophecies of Isaiah," p. 280.

[6] "Christology," Vol. IV., p. 238.

Here is a very suggestive fact. In the New Testament, where Prof. Workman discovers no correspondence between the predictions of the prophets and the events of Christ's life, that would justify anything more than a theory of *accommodated* "application" to passing unpredicted events, the skeptical David Strauss saw such a striking correspondence, that he could only account for it by the theory that the disciples wrote the Gospels to make them correspond with the predictions. No doubt Strauss would have been glad to deny this correspondence, as it stood in the way of his negative theory, just as it stands in the way of Dr. Workman's. But he says: "They (the disciples) endeavored by a more careful study of the prophecies to reconcile their former views of the Messiahship of Jesus with His sufferings and death. Hence they applied to Him the intimations of a suffering Messiah; they transferred to Him the circumstances stated by the prophets; they made history to suit the predictions; so that the events recorded in the Gospels were not historically real, but were the result of a more or less unconscious application of the Old Testament." This theory was too baseless to be accepted; but it is a very striking testimony to the way in which the fulfilment answered to Old

Testament prophecy, in the judgment of one who was certainly not a partial witness.

The Testimony of Christ to the Fulfilment of Old Testament Predictions of Himself.

In the foregoing statements respecting the fulfilment of Messianic prophecies, by the character and work of Christ, we have simply dealt with the evident correspondence between the prophecies and the events recorded in the New Testament, without citing the testimony borne by our Lord and the evangelists to the fulfilment of prophecies that foretold of Him. It has been wrongly assumed that the whole strength of the case for actual fulfilment by events consists in the New Testament statements regarding fulfilment; and that if these statements could be explained away, the negative theory could be sustained. This is wholly a mistake. As we have seen, the correspondence between the facts and the prophecies is conclusive evidence of fulfilment, in the ordinary Christian sense, apart from the numerous statements about certain prophecies being fulfilled. But the testimony of Christ and the apostles is another invincible body of evidence against the negative theory. It is too unanswerably strong and clear to be successfully contravened, or

weakened, by any available arguments or methods of exegesis, in favor of regarding fulfilment as a mere realization of the ethical principles of Old Testament prophecy.

In quoting these New Testament testimonies, we should not fail to consider the character of the speaker, and the circumstances under which he speaks, in order to gain an insight into his real meaning. The witness whose words we are about to quote is the Messiah Himself. He is "the true Light that lighteth every man that cometh into the world." Before Abraham's day He was. He came into the world "to bear witness to the truth." The people among whom He moved and to whom His words were addressed, were familiar with the Messianic prophecies, and many of them were looking eagerly for "the consolation of Israel." The fact that He knew the expectation and belief of the Jewish people, gave special point to His words respecting His relation to the prophecies. On two points the proof is conclusive. (1) He knew that a coming Messiah had been foretold by the prophets, and was expected by the Jews; (2) He believed and declared Himself to be that predicted Messiah. Listen to His words: "Behold, we go up to Jerusalem, and all the things that are written by

the prophets *shall be accomplished unto the Son of Man.*" (Luke xviii. 31.) "For if ye believed Moses, ye would believe Me; *for he wrote of Me.*" (John v. 46.) "Ye search the Scriptures, because ye think that in them ye have eternal life, *and these are they which bear witness of Me.*" (John v. 39.) "And beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures, *the things concerning Himself.* (Luke xxiv. 27.) "These are My words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, *which are written in the law of Moses and the prophets, and the Psalms concerning Me.*" (Luke xxiv. 44.) "Again the High Priest asked Him and saith unto Him, Art thou *the Christ, the Son of the Blessed?* And Jesus said, I am." (Mark xiv. 61, 62.) In the synagogue at Nazareth He read the Messianic prediction from Isaiah lxi.: "The Spirit of the Lord God is upon Me, because the Lord hath anointed Me to preach good tidings unto the meek," etc., and applied it to Himself by saying, "*To-day hath this Scripture been fulfilled in your ears.*" (Luke iv. 21.) The Samaritan woman said unto Him, "I know that Messiah cometh (which is called Christ): when He is come He will declare unto us all things. Jesus saith unto

her, *I that speak unto thee am He.* (John iv. 25, 26.) St. John, after quoting from Isaiah predictions of the Messiah and applying them to Christ, says: "These things said Isaiah, because *he saw His glory and he spake of Him.*" (John xii. 41.) St. John declares that the object of writing his Gospel was to vindicate the Messiahship of Jesus. He says: "These are written that ye might believe that Jesus is the Christ (the Messiah) the Son of God; and that believing ye may have life in His name." (John xx. 31.)

Here are explicit statements, by our Saviour Himself, that certain prophecies referred predictively to Him, and were fulfilled by His life and death. Their meaning is not obscure. By no right method of interpretation can any one empty these utterances of their plain signification to make them harmonize with a preconceived theory. There are no other parts of Scripture plainer, or more authoritative, than these statements of the Lord Jesus. Any method of exegesis that would reduce the prophecies to ideal hopes, the outgrowth of the national life, and their fulfilment to ethical realizations and accommodated "applications" to current events, could with equal facility dissolve the most explicit promises and precepts in its crucible, until

nothing would be left but empty words without meaning. In his peculiar study of New Testament "applications," the simple truth does not seem to have occurred to Prof. Workman, viz., *that it was because Jesus Christ was He of whom the prophets foretold, that these prophecies are applied to Him in the New Testament.* If this is not so, the "applications" are misapplications.

It is a fact of peculiar point and force in this connection, that our Lord did several things, avowedly because He consciously felt that He was the Messiah foretold by the prophets, in order to fulfil, in the sense of bringing events to pass, what He knew had been foretold of Him. His riding on an ass into Jerusalem was done by Him avowedly to fulfil the prophecy of Zechariah. In the same way, after the agony of Gethsemane, contemplating the possibility of deliverance by twelve legions of angels, He said: "How then should the Scriptures be fulfilled that thus it must be?" (Matt. xxvi. 54.) There is in this explicit statement of the Redeemer no place for the theory of "accommodated reference" or ethical realization. No special stress has been laid upon the meaning of the word "fulfil." There is explicit reference to the death of Christ and other events, as things that had been foretold by the

prophets, and consciously fulfilled by Him. There is no possibility of explaining away the indisputable fact of the consciousness of Jesus of His personal relation to Old Testament predictions, as their object and fulfiller.

The evidence that Christ our Saviour consciously knew that He was the Messiah foretold by the prophets, and that the events of His life and death fulfilled these predictions in an actual sense, is so overwhelming, that critics of opposite schools have accepted this as beyond question. Even Dr. Riehm, in spite of his strong Naturalistic leanings, does not reduce the words of Christ to accommodated applications. He admits the full import of Christ's statements respecting His relation to what had been foretold. It is very suggestive that Dr. Workman follows Riehm where he is Rationalistic, but does not follow him where he is orthodox. In the introduction to his "Messianic Prophecy," Riehm says: "Every one remembers the saying of Christ that the writings of the Old Testament testify of Him; that His sufferings and death, His resurrection and His glorification, are predicted in the law of Moses, and in the prophets, and in the Psalms; and that what is there written of Him must be fulfilled, and that the Scripture cannot be broken." Then he propounds

the question as the subject of his treatise, "In what manner and to what extent has Old Testament prophecy anticipated the Gospel of God concerning His Son?" He affirms the seriousness of this question; for it is nothing less than deciding how the consciousness of Christ concerning the relation of His office and work to the earlier revelation, as indicated by His words, is historically sustained. After going over the main points of the subject, he reaches the conclusion that the consciousness of Jesus was prophetically and historically justified. He says: "In this consciousness He regarded all that prophecy had said regarding the mediatorship of salvation, and the bringing in of the perfection of God as applying to Himself." By His distinct confessions respecting Himself, "He declared before all that the predictions concerning a coming Messiah were partly fulfilled, and were still being fulfilled in His person and work, as the Chief in the kingdom of heaven."[7]

The significance of Christ's consciousness of the relation of the events of His life to the Old Testament predictions respecting the Messiah is fully recognized by Prof. Cheney, in spite of his advanced views. In one of his essays on Isaiah,

[7] "Messianic Prophecy," p. 216.

referring to this subject, he says: "If, again, you believe in the true, though veiled divinity of Jesus Christ, and humbly accept His decrees on all points essentially connected with His Messiahship, you will feel loyally anxious to interpret the Old Testament as He, beyond question, interpreted it. You will believe His words when He says:[8] 'The Scriptures are they which testify of Me.' You will reply to non-Christian critics: 'In spite of modern criticism and exegesis, there must be some sense in which the words of my Lord are true. He cannot have mistaken the meaning of His own Bible—the Book in which, in His early youth and manhood, He nourished His spiritual life.' He who received not the Spirit by measure, cannot have been fundamentally mistaken." In the face of all this evidence of Christ's own clear and positive statements, and of the events recorded in the Gospels, any writer must be sadly the slave of a false theory, who explains all reference to facts that fulfilled predictions, as the mere "application" of Old Testament prophecies to events that had not been foretold at all. Again, I ask: How can it be right to represent predictions as being fulfilled by events to which, according to our Professor, they did not refer? There is no possibility of

[8] "Messianic Character of Psalms and Prophecies," Vol. II., p. 197.

robbing the words of Christ of their evident meaning. We know no truth in the Bible that is sustained by more conclusive and convincing proof than the doctrine of Messianic prediction and fulfilment, which Prof. Workman has denied and assailed in his misnamed lecture on Messianic prophecy.

If, as has been alleged, there are no Old Testament prophecies that predictively refer to Jesus of Nazareth, and were fulfilled by the facts of His life recorded in the Gospels, there is no escape from the conclusion that Christ and His apostles were mistaken, and are therefore not reliable teachers; or else that they used language in a misleading way.

By such interpretations of our Lord's testimony respecting Himself, and by unwarrantably assuming that He used words in the sense that this negative theory of prophecy demands, the Professor has allowed his negative theory and partial exegesis to carry him much further than Scripture truth and a right conception of the character of the Redeemer can justify. Had his ears been open to the voice of Truth, he might have heard the rebuke, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

CHAPTER IX.

THE NEGATIVE THEORY OF MESSIANIC PROPHECY ESSENTIALLY RATIONALISTIC.

IT has been alleged that these negative views of prophecy and fulfilment, and the subsidiary teaching by which it is sought to strengthen them, are not vital or essential things, and, therefore, should not be severely condemned. This is a very important matter, and should be carefully considered without prejudice or bias of any kind. Are these views in agreement with those known as Rationalist? Are they in logical and Scriptural harmony with evangelical religion? What would be the effect of their general adoption? We shall briefly give our reasons for regarding this negative teaching as Rationalistic, and out of harmony with evangelical interpretation.

This theory of prophecy does not stand alone. It is connected with, and sustained by, subsidiary assumptions which are essentially Rationalistic. In

the previous chapters we have dealt chiefly with the denial of Old Testament predictions of Jesus the Messiah, and the consequent repudiation of all New Testament fulfilments in the historic Christian sense. There is ample evidence in the lecture, that this disparagement of prediction and actual fulfilment is a part of a system which denies other things of importance. The distinction between the official and the personal Messiah seems to be made for the purpose of eliminating the fact, that the Christ of New Testament history was foretold by the prophets. We cannot accept this distinction. We recognize only the one personal Redeemer, to whom all the prophets and apostles bear witness.

Distinguishing Features of Rationalism.

The distinguishing characteristic of the Rationalists is their minimizing, or denying supernatural manifestations of divine power in human affairs, and especially in the Bible. Some positively deny that there have been any such events in the past; others disparage and ignore the supernatural, leaving it doubtful whether they believe in it or not. Some others do not deny supernatural intervention, yet exalt natural causes in a way that makes them account for all things, without special divine inter-

position. These are as dangerous as the more avowed opponents of the supernatural. The prophecy of future events is essentially miraculous; the whole strength of the extreme Rationalists has been directed to deny the actual fulfilment of prediction, by events foretold before they came to pass.

Dr. Workman, in his guarded and evasive style, says:

> "While, as has been stated, according to certain declarations of Scripture the element of prediction is sometimes found in prophecy, this element must be regarded as comparatively unessential and subsidiary."

The most extreme Rationalists could say as much as this. All admit prediction. It is the fulfilment, in the sense of predicted events coming to pass, that is denied. No such fulfilment is mentioned by Dr. Workman in his lecture.

The fulfilment by which the hopes and expectations of one age are realized in a succeeding age, Rationalists freely admit; but they do not admit such a correspondence between predictions and events as prove that nothing but the direct agency of God could have revealed them to the prophets.

It is to this school Prof. Delitzsch refers in his last book, when he says: "We live in an age in which

the Christian view of the world, through which the antique heathen view was overcome, threatens on its side be overcome by the modern view of the world, which recognizes no system of the world except that which is in accordance with natural laws, and no free miraculous interference of God in it." It is of the application of these negative views in the interpretation of Messianic prophecy that the venerable scholar says: "It is a depressing observation that Judaism has strong support in modern Christian theology, and that its literature is like an arsenal, out of which Judaism can secure weapons for its attack on Christianity."[1] The Christian writer must be ranked with this class who says: "Had there been a definite personal prediction in the Old Testament, why did not His disciples recognize it? One must reply they did not recognize it, because there was nothing sufficiently definite respecting Jesus Christ in Scripture to convince them absolutely of His Messiahship."[2] Describing the older German Rationalists, another writer says: "The genuineness and credibility of the books of the Old Testament were not impugned; but a method of interpretation was adopted which reduced the miraculous to the

[1] "Messianic Prophecies," pp. 4, 6.

[2] Dr. Workman, p. 471.

merely marvellous, and predictions to vague anticipations or shrewd forecastings of the future."

Dr. Kuenen, of Leyden, who leads the advanced Rationalists, boldly denies all supernatural prediction and fulfilment. His work on "The Prophets and Prophecy of Israel" avowedly sets before him the task of disproving the divine character of Bible predictions, by showing that not one of these predictions has been fulfilled. All of his school do not go so far as he does. He complains that "the supporters of the naturalistic hypothesis do not maintain it in a thorough and consistent manner." That is, they do not wholly break away from the traditional interpretation. Indeed, it is quite common to find men who profess to believe in a supernatural revelation, and yet teach a system that does not really require the supernatural. As Dr. Kuenen is the leader of the extreme wing of the Rationalists, being in advance even of Wellhausen and Robertson Smith, it may interest our readers to know the position of the school he represents. We take the following condensed statement from Dr. Gloag's Baird lectures. Of Hoffman, he says: "He puts subordinate stress on the oral announcements of the prophets and dwells chiefly on the typical form of prophetical prediction. . . . The theory is vague and difficult of compre-

hension; but, so far as we understand it, its tendency is to eliminate the supernatural in the predictive element from prophecy." He summarizes Prof. Kuenen's view as follows: "It consists essentially in the denial of divinely-inspired prediction as an element in prophecy. According to Kuenen, prophecy is not a supernatural phenomenon, and can be accounted for from ordinary causes; it is 'a human phenomenon proceeding from Israel and directed to Israel.' Kuenen, however, regards himself as a Christian, and, as he himself admits, the recognition of the supernatural origin of prophecy by the writers of the New Testament, and their assertion of its fulfilment in Jesus, come into direct collision with his views; but he attempts to meet the difficulty by maintaining that the opinions of the New Testament writers are not to be acquiesced in, but to be critically estimated, and if so, it will be found that they do not satisfy the requirements of modern exegesis; in short, that the New Testament writers were mistaken in their views of prophecy. According to Kuenen, the real importance of the prophets consisted in the inculcation of an ethical monotheism." This view of Kuenen's position is fully justified by his "Prophets and Prophecy of Israel."

There are many grades of Rationalists, some more

advanced, and some still clinging with one hand to the orthodox faith, and grasping the theories of the advanced critics with the other. All the way from orthodoxy to Kuenen is filled with those who are drifting towards his position.

When we remember the extreme position of Kuenen, we deem it an extraordinary thing that Dr. Workman quotes him, with evident sympathy, as an authority to prove the impossibility of Old Testament predictions being fulfilled. On page 465, he says:

"Proceeding on an ancient misconception both of the term prophecy and of the term fulfilment, in modern times, dogmatic theologians have labored earnestly to show that prophecy has been literally fulfilled, while rationalistic theologians have labored just as earnestly to show that prophecy has not been so fulfilled. Kuenen, for instance, the great Dutch critic, in common with other scholars, has shown that many of Ezekiel's prophecies, as well as all those Hebrew prophecies relating especially to Israel's future, are not simply unfulfilled, but impossible of fulfilment. His classification of the prophecies in question is so interesting and significant as to be worthy of the carefullest consideration. It is as follows: (1) The return of Israel out of captivity; (2) the reunion of Ephraim and Judah; (3) the supremacy of the house of David; (4) the spiritual and material welfare of the restored Israel; (5) the relation between Israel and the Gentiles; (6) Israel's undisturbed continuance in the land of their habita-

tion. When it is stated, therefore, that prophecy and fulfilment correspond, as the bud corresponds to the flower, the statement is not strictly correct, inasmuch as in a large number of prophecies exact and literal fulfilment, in the ordinary sense of the term, did not take place."

He follows this up very significantly with a classification of the prophecies that cannot be fulfilled.

Many who are not gross Rationalists, whose religious education still hold them to evangelical religion, have adopted principles that logically lead to Rationalism. Educational influence may hold some, in spite of the adoption of theories that account for everything without the direct intervention of God, but others will carry out the principles to their natural result, and land in skepticism.

There is a very suggestive passage on this point in Dr. Pusey's "Introduction to Daniel." Speaking of the influence of Latitudinarian views, in reply to Dean Stanley, he says: "I will cite a witness whose partialities are not on my side: 'A most learned and amiable man exercised an extraordinary influence over the most advanced college in Oxford. He led his pupils quietly on to the negation of all positive creeds; not because he was an unbeliever in the vulgar sense of the word, but because his peculiar mode of criticism cut the very sinews of belief. The

effect of his peculiar teaching may be traced in many a ripened mind of the present day.' We, equally with this writer, acquitted the Professor alluded to of seeing the effects of his teaching; but he has by his mode of teaching been the parent of Oxford Rationalism, as Semler was of German, without his will, yet as the natural fruit of the seed sowed."[3]

Not only those who deny prediction and all miracles, but those who disparage and belittle them, and whose systems have no place for them, may fairly be called Rationalists. Any impartial outline of Dr. Workman's lecture on "Messianic Prophecy" will show, that his central negation of prediction and fulfilment is supported by assumptions that are really Rationalistic. In other words, it will be seen that the lecture contains a number of views that are well-known features of Rationalistic theology; and that his article throughout is an effort to incorporate them into an evangelical system of doctrine, with which they have no natural or logical affinity.

Dr. Workman's Teaching on Several Points.

We shall give here a condensed outline of some of the main points taught and argued in the lecture, for the purpose of showing that its character is

[3] Introduction, p. 64.

wholly negative and destructive, that its main features are taken from the teaching of the Rationalists, and that it is not only negative teaching, but that he has left no place for a positive side of the question, without retracting the views he has explicitly asserted. Dr. Workman begins by intimating that prophecy is a common feature of all great primitive religions, and that it arose out of the natural desire to know the future, as if the demand called out the supply. Though later there is a reference to the inspiring influence of the Spirit, yet in this full statement of the origin of prophecy, there is no intimation that God's revelation of His will to men is the real cause.

In my article in the *Canadian Methodist Quarterly*, I gave a brief outline which showed that the common divine origin of all religions is maintained. Comments on the words "prophet," "prophecy," "Messiah," "foretell," and "fulfilment," are given, all of which are designed to empty them, as far as possible, of their predictive meaning. Then follows a lengthy effort to minimize and disparage the predictive element in prophecy. The origin of Messianic prophecy is intimated to be similar to the light that pious and thoughtful persons obtain of divine truth. Then follow thoughts on the natural

development of Messianic prophecy from "germinal ideas." A strong protest follows against allowing New Testament ideas to influence our conceptions as to the contents of Old Testament prophecy. Having thus cleared the way, and prepared the mind of the reader, he proceeds to examine a number of Old Testament prophecies, for the purpose of showing that they contain no predictive reference to Jesus Christ. Having accomplished this task to his own satisfaction, he proceeds to the New Testament to examine New Testament fulfilments. He admits no fulfilments in the common historic sense. His object is to examine New Testament "applications" of Old Testament prophecies to events, which he holds had never been predicted at all.

This is followed by a section on the fulfilment of Messianic prophecy in a merely ethical and spiritual sense. There is a good deal that is rather nebulous and indefinite under this head. The events and facts of the New Testament are not recognized as fulfilments of prophecies that foretold them. There are a few more protests against the predictive element. There is, after this, a classification of prophecies, mainly with a view of showing that most kinds of prophecies are incapable of literal fulfilment. Here he is following Kuenen. Then follow

some rather complacent reflections on the great advantages of adopting what he calls "the Ethical Theory of Messianic Prophecy," as opposed to the theory of the actual fulfilment of what had been foretold. This suggests a theory of inspiration low enough to fit his interpretation.

No one can impartially study the plan of the lecture, and the points which the lecturer labors to make out, without being compelled to admit that it is essentially negative and Rationalistic; its main object being to repudiate Old Testament predictions and New Testament fulfilments, in their historical, Christian sense. Throughout the whole lecture Prof. Workman is seen to be a man who has adopted a certain theory of prophecy, and whose expositions of both Old and New Testaments are for the purpose of removing, or explaining away, whatever stands in the way of this negative theory. Two of these subsidiary points require a fuller statement, to show their substantial identity with the distinguishing teaching of the Rationalists, and their relation to the system of that school of thought.

1. It has been intimated that Dr. Workman's lecture places the origin of heathen prophecy on the same level with Bible prophecy, and ascribes it to

the same cause. The correctness of this allegation will be seen from the following quotations:

"Prophecy is a phenomenon *peculiar to all great primitive religions.*"

"Uncertain and obscure as is its origin, it appears to have arisen from a universal need in human nature. *It seems to have sprung from a deep desire for knowledge in respect to spiritual realities and temporal contingencies.*"

Since all the ancient nations of the world possessed and exercised this gift in some degree, *the process as well as the product of prophesying, in every religion, seems at one time to have been substantially the same.* In other words, certain general features were common to all primitive prophecy" (p. 1).

"While not denying a measure of prophetic inspiration to the heathen, one must not fail to acknowledge *that the superhuman element common to all prophecy* is greater in degree in Hebrew than in pagan prophecy, as Judaism is purer and higher than heathenism" (p. 3). (Italics are ours.)

There is in this an effacing of the line between what is special and divine, and what is merely natural. To say that the superhuman is common to all prophecy, must either unduly exalt heathen prophecy, or unduly depreciate the "superhuman." The "superhuman" cannot mean anything very high, if it belongs to all heathen prophecy. Other remarks, about the way Hebrew prophecy came up

and heathen prophecy sank, do not alter the force of these statements respecting the origin of prophecy. It is clearly meant that the Hebrew prophecies have been simply in degree better than the heathen; but they are essentially the outcome of the same kind of inspiration. If such teaching is not Rationalistic, we would like to know by what name it should be called. It seems to us to ignore and deny two great facts, viz.: (1) That Bible prophecy originated solely from the revelation of Himself which God made to the men of primitive times; and (2) That God made to the prophets of Israel direct special revelations, such as He did not make to the heathen seers and necromancers.

2. Closely allied to this is his doctrine of natural development applied to religious ideas. Speaking of the development of Messianic prophecy, he says:

"Hence an inherent idea in human nature, such as the idea of prosperity or improvement (a fundamental idea of Messianic prophecy), will naturally and constantly unfold, by a gradual expanding process, from one degree of energy and efficiency to another, until it reaches its complete development" (p. 428).

"When it is asserted, therefore, that Messianic prophecy was developed from germinal ideas belong-

ing to an early period in the religious history of the Hebrew race, it must be understood that the doctrine gradually grew by the continuous expansion or evolution of the suggestive ideas from which it sprang" (p. 430).

"There is a prophetic element, it should be observed, in all sanctified poetry" (p. 475).

"In certain cases, doubtless, the prediction might have been suggested by the existing circumstances to a person of great natural sagacity. Owing to their prophetic insight, the prophets, by their special spiritual training, might readily become skilful readers of the signs of the times, as many reverent writers on the subject have most reasonably supposed" (p. 417).

Here, as in the disparagement of prediction, there seems to be a desire to thrust out of sight the supernatural element in prophecy, and to broadly insinuate that what has been regarded as the result of special divine revelation has been produced by natural evolution. Is not this the distinguishing characteristic of Rationalism?

All through his lecture Dr. Workman draws broader conclusions than the premises at all justify. His premises may be freely admitted, while his conclusions are consistently denied. *E.g.*, There is religious teaching in prophecy; but this does not supersede or belittle prediction. There are typical

and ideal prophecies; but there are also direct predictions of Jesus Christ. Critical and historical study of prophecy is proper; but it should not exclude the light of New Testament fulfilment. There are places in the New Testament where "fulfil" is used in an accommodated sense; but this does not cancel other places where it is used in the sense of the actual fulfilment of prediction. Some may have thought they found predictions and fulfilments where they did not really exist; but this does not extinguish the numerous real predictions and fulfilments. There is in the New Testament a spiritual realization of the religious hopes of the Old Testament; but this does not disprove the fact that things foretold of Christ were actually fulfilled by New Testament events.

Our objections to this negative teaching are not, therefore, based upon our interpretation of one or two passages, which might have been misunderstood; but upon a concatenation of negative theories which fit into the Rationalistic conception of the Bible, but which are not in harmony with the historic Christian idea of Revelation It is hard to see how any Christian reader, who is not under the influence of the low ideas of Revelation that are propagated by some modern critics, can deem it a slight or

indifferent thing to accept a theory of prophecy that requires the acceptance of so many questionable assumptions to sustain it. Even those who may have been caught by the glamor of theories that were new to them, should hesitate to be led away from the simple faith in prediction and fulfilment.

It is a notable fact, that the line of criticism and exegesis which Dr. Workman employs to empty Old Testament prophecies of their predictive meaning is, for the most part, the very same adopted by Rationalists, and those modern Jews who reject the Christian interpretation of Messianic prophecies. Hence, not only is the partial and defective theory of New Testament fulfilment, advocated in the lecture, Rationalistic, it is sought to make it seem feasible by other Rationalistic assumptions, which are designed to sustain it. It is hard to see how any intelligent reader can calmly and impartially study the points sought to be made, the methods used, and the evident aim of this lecture, without being compelled to conclude that Dr. Workman's theory is not the conception of Messianic prophecy and fulfilment which is taught in the Holy Scriptures.

Some Unjustifiable Objections.

Before closing, I may refer to two or three pleas that have been put forward in apology for Prof. Workman's teaching. It is declared by Dr. Workman that he is misunderstood, and, therefore, misrepresented, as he does not hold some of the views ascribed to him. We have dealt solely with his published views as set forth in a carefully written article. Unless it can be shown that what he has written does not fairly convey the meaning which, so far as we know, all intelligent readers have received from it, his repudiation does not alter the facts. This has not been shown, and cannot be shown, for his words have been taken in their natural sense. Every man who appeals to the public through the press is responsible for what he actually says. If he fails to apprehend the logical import of his own statements and arguments, or says one thing at one time and a contrary thing at another time, he—not his critics—is responsible for the want of harmony between his statements.

It is said that Dr. Workman has merely given undue prominence to the negative side of the subject. But when a writer says: "None of the numerous Messianic passages in the Old Testament

refer directly or originally to the historic Christ, but appear in the New Testament merely as quoted by Him or applied to Him," etc., it is hard to see where any place is left for the positive side of Messianic prediction and fulfilment.

It has also been intimated that those who reject Dr. Workman's views do so because they hold a mechanical theory of verbal inspiration, while he holds the more liberal dynamic view. We cannot admit the correctness of this. It may be quite true that Dr. Workman's views of prophecy are the outcome of a broad theory of the inspiration of Scripture. But the writer of this volume holds no "mechanical" theory of inspiration, and does not base his conclusions on such a theory. All that is assumed for the purpose of this discussion is, that the teaching of the Bible is true and worthy of confidence.

In the face of his questionable teaching on all these points, it is unjustifiable to say that the whole difference between Dr. Workman and those who condemn him is that he believes the prophets had ideal conceptions of the Messiah, but that his critics believe that the prophets saw the literal details relating to Christ's personal life. This does not correctly represent the position of those who reject

Dr. Workman's nebulous theory of fulfilment. We insist on no literal details, except what are stated in the Scriptures. We simply maintain that Jesus Christ, Himself, and not another, was foretold by the prophets; and that the facts of His life and death fulfilled their predictions.

APPENDIX.

NOTE "A."

Biblical Issues of To-Day.

It need scarcely be stated that at the present time the questions connected with the Old Testament occupy the foreground of theological discussion. Whether or not there is in the Old Testament any prophecy in the true and, as we had regarded it, the Scriptural sense; whether there were of old any directly God-sent prophets in Israel, with a message from heaven for the present, as well as for the future; whether there was any Messianic hope from the beginning, and any conception of a spiritual Messiah; nay, whether the state of religious belief in Israel was as we had hitherto imagined, or quite different; whether, indeed, there were any Mosaic institutions at all, or else the greater part of what we call such, if not the whole, dated from much later times—the central and most important portion of them, from after the exile; whether, in short, our views on all these points have to be completely changed, so that, instead of the law and

the prophets, we should have to speak of the prophets and the law; and instead of Moses and the prophets, of the prophets and the priests, and the larger part of Old Testament literature should be ascribed to Exilian and post-Exilian times, or bear the impress of their falsifications—these are some of the questions which now engage theological thinkers, and which, on the negative side, is advocated by such learning and skill as to have secured, not only on the continent, but even among ourselves, a large number of zealous adherents. In my view, at least, they concern not only critical questions, but the very essence of our faith, "the truth of revealed religion in general, and of the Christian religion in particular." To say that Jesus is the Christ, means that He is the Messiah promised and predicted in the Old Testament; while the views above referred to respecting the history, legislation, institutions and prophecies of the Old Testament seem incompatible alike with Messianic predictions in the Christian sense, and even with real belief in the Divine authority of the larger portion of our Bible. And if the Old Testament be thus surrendered, it is difficult to understand how the claims of the New, which is based on it, can be long or seriously sustained.—*Prophecy and History in Relation to the Messiah, by Alfred Edersheim, D.D., Ph.D.*

"We add that any system of Biblical criticism, whether higher or lower, that undertakes, either in whole or in part, to accommodate the Bible to the demands of any form of infidelity that excludes the supernatural from the source and authority of that book, is so far, whatever may be the intent of such criticism, a virtual attack upon the Divine authority of the Bible, as the supreme rule of faith and practice in all the matters embraced therein. The Church of Christ cannot move a single step in this direction without, at the same time, and to the same extent, undermining the foundations of its own faith. Take from the Bible the two fundamental elements—namely, the supernatural in inspiration, and the supernatural in miracles as historic facts and as God's special testimony, and the argument for its Divine authority is dead. The book then at once sinks to the common level of other books. The 'thus saith the Lord' is gone, and all that remains is 'thus saith man.'"—*N. Y. Independent.*

NOTE "B."

Character and Mission of the Hebrew Prophets.

The prophet, then—according to the Old Testament view of his function—interpreted to man revelations he personally received from God. Prophecy was not divination, but revelation. Soothsaying

rested upon human presentiment; prophecy followed upon Divine inspiration. The prophet was conscious of being an organ of Divine communications. The words he spake he knew to be Divine words. His messages did not originate in natural facts, but in supernatural gifts. The prophet was a herald who announced the royal will of heaven. In a word, prophecy was revelation, Divine knowledge divinely imparted. At least, such is the conception everywhere current in the Old Testament.—*The Inspiration of the Old Testament Inductively Considered. By Alfred Cave, B.A., D.D.*

NOTE "C."

The Evidence of Prophetic Prediction.

It is undeniable that the prediction of future events is the prerogative of Omniscience alone; and also that in the Scriptures God is represented as making it one great purpose in His commission of the prophets to establish clearly this claim. We may suppose, therefore, that the predictions of Scripture will generally, if not in all individual and isolated cases, have such a character as to be beyond the reach of human calculation. It may safely be granted that in some cases it is impossible to prove the event foreannounced to have been beyond the range of skilful foresight. But it must be remembered that the weight of the argument from prophecy

does not rest upon isolated example: it depends upon certain great and prominent and vast predictions such as only the Supreme Mind could have given to men, and the accomplishment of which is before our eyes. Beginning with these, and fortified by their undeniable strength, we have only afterwards to stand on the defensive with regard to the rest: nothing is necessary beyond establishing that the opposite conclusion cannot be proved. First, then, let this test be applied to that One Great Object of prophecy to whom all the prophets bore witness. During a thousand years a perfect picture is gradually drawn, by more than a hundred distinct predictions, of One Person, and of Him as unique in the history of mankind: that distinct picture being the filling up of an outline which had been sketched thousands of years before, in fact from the very beginning of the world. Could the Deliverer of mankind have been foreseen in all the marvellous traits of His character, and in all the minute circumstances of His appearance and history and life and death and resurrection and reign, by the enthusiasm of national longing? Could the converging foresight of a series of prophets have drawn this most elaborate and most sacred portrait? The same may be said as to the steadfast predictions of the fates of some of the leading nations of the world. After the Person of the Messiah, the Israel after the flesh which rejected Him takes the next rank in the historical perspective of prophecy. There is a

similar wonderful unanimity in the predictions of their entire history whether as originally Hebrews, or afterwards Israelites, or, in more modern times, Jews. Their destiny as depicted in the Bible, that is in both Testaments, brings prophecy and fulfilment into such plain and undeniable harmony that no room ought to be left for infidelity.—*A Compendium of Christian Theology, by William Burt Pope, D.D.*

NOTE "D."

I MEANT to refer to Dr. Workman's evasive and ambiguous use of words, but concluded that it was unnecessary. In my article in the *Quarterly* I said: The way in which Dr. Workman ascribes his own peculiar notions and distinctions to Christ and His apostles, as if they held his peculiar views and used his phrases, is most extraordinary. He says: "When applying Messianic prophecy, we have noticed that Christ *does not claim a primary reference to Himself, but only a secondary reference, or fulfilment.*" As if Christ's not using the word "primary" was evidence that He did not mean what He plainly said! Again: "Christ does not here declare that the original or primary reference of the passage is to Himself, but simply that the statement it contains is applicable to Him" (p. 455). The Saviour never made any such declaration as that "the statement it contained was applicable to Him."

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